The Independent
IS PUBLISHED FOR THE PROPRIETORS
BY
JOSEPH H. RICHARDS,
AT
NO. 5 BEEKMAN STREET, NEW YORK.

TERMS:
By mail, $2 00 per annum in advance.
" 1 50 " after three months.
" 1 00 " after six months.
By carrier, 50 cents additional to the above rates.

We shall be obliged to adhere strictly to these prices. Orders for the paper, accompanied with the money, addressed to the "PUBLISHER OF THE INDEPENDENT," and post-paid, will be considered at our risk.

ADVERTISEMENTS.—Twenty cents a line each insertion; Business Notices, twenty-five cents; Reuse, thirty cents. A liberal discount on large bills.

PROSPECTUS and special notices to subscribers will be found on seventh page.

Our Special Contributors.

LIGHT OUT OF DARKNESS.

A SHAFT of light, a gleam of encouragement, now and then comes to us amidst the strife of tongues, and the wanton, unprovoked attacks and slanders of men, enraged at the freedom with which we have denounced the reigning iniquity of our nation. Such an opening into the blue sky, and such a gleam of fair bright weather beyond the clouds, came to our much-abused church lately from the far West, "touching the right and duty of the Pulpit to speak out boldly and unequivocally against the sin of slaveholding, as against all other sins." The letter to us, from a kind and sympathizing brother in the ministry, reported the adoption of the following resolutions by the members of his church, which we give, with the remarks of the pastor in connection with them:

"*Resolved*, first, That we deem the position taken by Rev. Dr. Cheever and his church, relative to the subject of slaveholding, and the right and duty of the pulpit to denounce it as a flagrant crime against God and man, to be right, as being in harmony with universal conscience and the Word of God.

"*Resolved*, second, That in view of the noble and unequivocal position they have taken on the subject of slaveholding, we deem it our duty to extend to them our sympathy; assuring them that their course has been a blessing to us as a church and people, in giving us greater confirmation and decision in the great principles of truth and righteousness."

"The sum of money accompanying these resolutions is made up of the contributions of members of the church and congregation who, of their own free will, expressed a desire that they might have the privilege to contribute their *mites*, simply as a more substantial expression than words of their individual sympathy and appreciation of the position you and your church have taken on the subject of slaveholding. The contributors would not have you suppose that they expect their mites will add to your pecuniary ability. They simply desire to encourage your hearts, and to assure you that there are people West, who make your cause and your trials their own, and who would cheerfully, if it were possible for them, share in your burdens. We would have you take courage, and persevere against every obstacle, in the noble cause which you have espoused, by the assurance that your example as a church is sending forth an influence, which infuses boldness and gives courage to the faint of heart, both among ministers and people, so that many who were wavering and undecided are becoming courageous and strong, in the common cause of God and Humanity.

"Speaking for ourselves, we can truly say that in a great measure we are indebted to your example for the unequivocal position we have taken as a church on the subject of slaveholding. On behalf of the church, I am very truly your brother in the common cause. * * * * * * *"

It is an inspired injunction not to let our good be evil spoken of. We are, therefore, compelled to take the following passage from the columns of the last week's *Independent*, and to answer its allegations, for the sake of those friends of the enslaved, who have supposed that we and our church were laboring wisely in their behalf. Speaking of what are called "the unfraternal insinuations of Dr. Cheever," (to which we shall refer in the proper place,) the editorial article in *The Independent* remarks that

"Men who boldly took their stand in the pulpit against slavery, and were denounced by name in the daily press as preachers of treason, when the Pulpit of the Church of the Puritans had not yet peeped upon that subject, but was dividing its energies between the eulogy of Daniel Webster and the denunciation of the Hudson River Railroad, men who have always and everywhere stood forth as uncompromising opponents of slavery under whatever guise, do not need to be vindicated from such aspersions."

Before the logical and categorical answer which this paragraph demands, our readers are requested first to note that no such aspersions have been made. These men have never been referred to. It has never been averred or insinuated that they have not taken their stand in the pulpit against slavery. Not one word has been uttered in regard to them. While Dr. Cheever has been assailed by name, he has never assaulted an individual, nor made any such insinuations as he is here alleged to have made against those brethren. He has never intimated that they have not taken their stand in the pulpit against slavery. He *has* brought against the ministry and the church, always coupling them together, "the sweeping accusation of want of fidelity upon the subject of slavery." That accusation is well known to as many in the world, as have ever looked into *his* work entitled "God against Slavery," which work, having been the substance of a series of sermons, conveys, it is to be supposed, a fair specimen of his manner of preaching on this subject.

And we here solemnly before God repeat that sweeping accusation. Its truth cannot be denied. It is neither more nor less, in fact, than Mr. Barnes has charged, when he has said that American Slavery could not be sustained in the nation, if it were not sustained by the American Church. It is a very small thing to accuse the ministry merely of want of fidelity in this matter. This is not so much as Mr. Barnes charges; it is not so much as Judge Jay has publicly averred on many occasions. "It is certainly no exaggerated statement," says he, "that no one sermon in a thousand contains the slightest allusion to the duties of Christians toward the colored population; while at the South, multitudes of the clergy are as deeply involved in the iniquities of slavery as their hearers. It is no libel on the great body of our Northern clergy to say that in regard to the wrongs of the colored people, their highest merit consists in following the example of the priest and Levite, and passing by on the other side, without inflicting new injuries." *The great body*; this does not mean all; neither have we meant nor said *all*, at any time.

We now proceed, logically and categorically, to deny the charges in this paragraph, first, that the Pulpit of the Church of the Puritans was ever occupied with the Eulogy of Webster; second, that it was ever occupied with the denunciation of the Hudson River Railroad, or in the words of the charge, that it ever "was dividing its energies between the eulogy of Daniel Webster and the denunciation of the Hudson River Railroad." Were it not that many of our readers must stand confounded before such a fling as this, not knowing what to make of it, we should not deem it necessary to notice it; for we are ourselves at a loss to conceive for what purpose it was made. If meant in retaliation for asserted personalities on our part, it is a melancholy pity that our time and paper on either side should be occupied in such a warfare. But if meant to be believed, then, for the sake of those to whom our own reputation is still dear, and for the sake of that cause, which may be damaged by such accusations going at large uncontradicted, we are compelled to refer to them. But we merely say, in explanation of the charge, that the first part of it is founded on the fact that when Mr. Webster died, we preached a sermon on the religious lessons from that awfully solemn event. The sermon was published, and any man can judge whether it was a eulogy. But we never preached a sermon against the Hudson River Railroad, nor directed the energies of our pulpit to its denunciation. We wrote articles in *The Independent*, for which we were thanked by the very men who are now denouncing us, and we preached the law of God again and again, even as we did last winter, in behalf of the Sabbath, specifying among its violations, the running of railroad cars from city to city on that day. Now if any man can reconcile it with his conscience to say, on such grounds, that the pulpit of the Church of the Puritans was dividing its energies between the eulogy of Daniel Webster and the denunciation of the Hudson River Railroad, we can only refer him respectfully to the ninth commandment, and pray that God would forgive him for its violation.

Daniel Webster died in 1852. The editorial writer in *The Independent* declares that at that time the Pulpit of the Church of the Puritans had not yet peeped upon the subject of slavery, while other ministers had boldly taken their stand against it, and were denounced as guilty of treason. We might here exclaim, as the author of this article has done in regard to us, "Does or did the Editor of *The Independent* hear his brethren preach? Did the editors keep a corps of informers in the Church of the Puritans? Or because the Pastor of that church did not advertise his sermons and create an excitement by their preaching, do they infer that he was faithless? We hope they will not insist that he shall prove his fidelity by the extent of his failure!"

Now let our readers remember that this assault against the Pulpit of the Church of the Puritans is a personal assault under an impersonal secrecy. Whatever accusations we have ever brought against the church and ministry of our country, have been open, under our own name, and universal, never personal. Never have we descended to the measure of singling out an individual pulpit, and publicly declaring that it had not peeped against slavery; we could not justify ourselves before God or man for such an assertion, unless, indeed, the minister himself had informed us and the public that he never did and never would preach against slavery, and accounted such preaching to be a sin against God. How could we know that such an one never peeped, unless he himself informed us, or we had heard every sermon preached in his pulpit?

We shall dispose of this point very briefly. It is matter of very little importance when, where, or how we began the conflict against slavery as man-stealing by the Word of God, if so be, that trusting in him, we now know it to be our duty to denounce that crime, and are determined to do it. But there lies before us a diary or journal, commenced in the year 1850, embracing a curious and interesting relation of our conflicts in regard to slavery, and of the course of various men in letters and efforts against us and our opinions. From this record we can quote but briefly, since the time for its publication has not come, and we are not at all anxious for anything just at this moment but to show the literal untruth of the declaration put forth in the paragraph quoted from *The Independent*.

The Journal commences thus: "I have determined to begin some record of opinion and event, especially in our church, in reference to the Fugitive-Slave Law. The development of character and Christian principle, and the revelation of the want of it, in this matter, are remarkable. I have found an incredible baseness and recreancy of reasoning, and a treason to the first principles of freedom, religion, and humanity, in the minds of some to whom I had confidently looked for better things. I have found in others, members of my own church, a disregard and denial of the rights of conscience, an exaltation of human law above the divine, and a demand of unqualified submission to man, such as would answer admirably for the support of a Romish, Austrian, or Russian Despotism in Church and State. I cannot help thinking that such men would have been the most servile tools of the most detestable despots, had they been born in some other parts and ages of the world."

Having given the introduction of this journal, we do not deem it wise, nor have we space, at present, to quote largely from it. But we give the following sentence from a discourse which we find recorded as preached in 1850, showing, in regard to conscience, how it might be so warped and perverted, as to put evil for good and good for evil, and that this might be done in the case of whole communities, as for instance in the slave-trade being regarded as right. Referring to the fugitive-slave law, and its great wickedness, the following paragraph occurs: "Nor are the laws of communities, nor the constitutions of states, the right guide. They are in many cases wrong. They often put evil for good, and good for evil, and legislate for men's purses, not their consciences. Sometimes they forbid allegiance to the God of heaven, as was the case with that law of the Medes and Persians, which Daniel trampled on. In *one* country under heaven, and I know of *but* one, they proclaim man-stealing to be a virtue, and bind virtuous citizens, under heavy penalties, to be accessories to the thief. How long such a law will disgrace our country's statute book, I know not; but if there be true freedom and manliness, and an upright conscience in man, not long."

Other discourses in the same year are quoted, requiring men to disobey man and obey God, in regard to such unrighteous legislation; and something of the wrath and indignation excited by them is described; and the correspondence of men denouncing our abolitionism and abolition doctrines as impious preaching, lies before us. In regard to one sermon in 1850 we find it recorded that "some were much enraged, others were full of terror lest the pews would be emptied, and the congregation driven away, others besought me not to introduce the dreaded subject any more into my discourses, others again were indignant at what they called preaching politics."

We shall pursue the record no further. A Discourse on the Principles of Freedom was printed and published in 1851, and other sermons, not published, followed, taking up the wickedness of the repeal of the Missouri land-mark against slavery, and other branches of the great sin, till in 1855 began the great conflict and split in the Church of the Puritans on this subject, in behalf of the freedom of the pulpit for the denunciation of slavery on the one side, and against such freedom on the other. In view of this conflict, and of the manner in which, though at so great cost, God has brought us through it, in view of the known fact of the secession of the men who had labored to dismiss the pastor, in view of the famous *ex-parte* council, and its treatment of the Church of the Puritans, the Editors of *The Independent*, who were themselves members of that council, choose to say, in reference to brethren who it is boasted have fought against slavery without any such internal conflict, and without any loss of popularity or numbers, that "if fidelity in testifying against slavery is to be judged by the number of hearers whom one drives away unconvinced, doubtless these brethren would concede the palm to Dr. Cheever."

Our readers may find the method by which our hearers are driven away unconvinced, in the book to which we have referred, "God against Slavery."

We must add to the above record that some twenty-five years ago, in the place of our first settlement in the ministry, we preached a series of discourses against slavery, about the time when Mr. Garrison was mobbed by "men of property and standing" in the city of Boston. We continued to denounce this wickedness, occasionally, in other discourses, as many other ministers have done. For example, we take from a sermon on the text in Isaiah li. 7, 8, the following paragraph:

"The consequences of the unbending principles of the Word of God are so tremendous in conflict with human passion, especially where sin is legalized, and oppression carried on by statute—that even the professed friends of God shrink from meeting them. This is the case in our day with the sin of slaveholding. The law of God in opposition to it makes havoc with long-established usages, wide-spread and powerful prejudices, and the strongest selfish interests; it condemns and annihilates, as accursed, whole systems of governmental policy, arraigns whole churches, and puts out of the pale of Christianity itself a multitude of individuals, whose friends are numerous, connections wealthy, and influence strong and extensive."

Still farther back than this, we take the following passage from a discourse delivered in 1833 on occasion of the religious celebration of the 4th of July:

"Expediency has had much to do with slavery. Is is the ore obstacle to its abolition, all the world over. Christianity ought to have abolished and annihilated it, long since. It ought to have been proclaimed, in a voice loud enough to be heard from the shore of the Atlantic to the shore of the Western Pacific, that the air which encircles and blesses these United States, shall be breathed only by freemen; that the moment a slave touches the soil he shall be free. But expediency, and not Christianity, has prevailed, and even now, in the heart of New England, what occurrences are taking place, and what disgraceful laws are being enacted in the midst of us!"

"One would think, if the inhabitants of a Christian land like ours conclude on the whole that it is expedient to keep more than two millions of people still longer in slavery, it might also be admissible, if not expedient, to instruct them, at least teach them to read the holy name of a Savior. But no! Their souls must be kept in bondage and darkness, that the body may still be manacled with safety! Say a word south of the Potomac, in presence of the people of color, even on the liberty of holiness, speak of redemption and emancipation even by the cross, and in all likelihood you will have some inquisitor to demand how you dare hold such disorganizing, insurrectionary language. And men will talk high of their rights, (their inalienable *rights* of inheritance in the bodies and souls of their fellow-beings,) and threaten to dissolve the Union, if they of the North dare to meddle with them, or are not willing to let the subject of entire abolition alone. Just as if this Union would be any longer valuable, if it were cemented and to be held together only at the price of the perpetuated curse and guilt of slavery."

Just ten years after this, in 1843, there was published in this city our address before the New England Society, in which we took strong ground against slavery; but we have not space to quote a passage similar to the above. We refer to these facts merely to refute the foolish charge of being "fledgling Abolitionists;" and merely because of the impression produced by such a charge, in some minds, that we have no right to rebuke the church or the ministry for their want of fidelity with the truth of God against slavery. If only yesterday we had come to the light, and begun to speak for the dumb and down-trodden millions of our land in bondage, we should have a right to rebuke those who shelter, sanction, and maintain such oppression, and those who will not speak against it. We are informed that we are also charged by *The New York Observer* with having had a slaveholder in our own church, at the very time when we were preaching against slaveholding as sin. We should be obliged to *The Observer* to give the name of this individual; for we are sure, if this was the case, that the church were not aware of it; and certainly *The Observer* ought to thank God that we for once even by accident came up so nearly to its own standard of orthodoxy and piety, in the sanction of this sin, and reception of the sinner to our fellowship.

Now, in glancing at various points of the years during which we pursued, along with popular brethren in the ministry, the *homeopathic* system of treatment in regard to the raging typhoid of slavery in our land, (a disease and a sin at one and the same time chronic and acute,) we have said little more than enough to answer the fling in *The Independent* about our Pulpit not having peeped. We have not undertaken to note any of our public efforts under our own name, such as the Review of Mr. Webster's Letter on Slavery, our addresses or lectures on the debauchery of conscience by unjust law, our publications of opinion and truth on the Shadrach case, on Judge Sprague's charge to the Jury, on the slave-hunters and their chronology, on the Burns case, and the duty of a legal resistance to unrighteous law, on the travels of Silver Gray and his Valet in search of the Higher Law, on the Aggressions of slave-legislation, on Judge Kane's usurpation, and Judge Black's indorsement of it, on the Betrayal of our freedom by the President and Senate;—efforts and articles of the very period when our Pulpit is said not to have peeped; efforts and articles never once anonymous, always open and positive. But even if our Pulpit had not peeped for a year or two, we submit that we had some little excuse in the line of other special effort, in which we were compelled to engage, as, for example, in the consideration of the Bible in our Public Schools, and similar questions; just as, at a previous period, we were much occupied with the subject of Capital Punishment in the Word of God, and the great Romish controversy, and the Hierarchical Despotism. And as a man cannot do all things at once, perhaps it was well that we got these questions out of the way before endeavoring to turn the whole park of our artillery against the sin of slaveholding, no longer in homeopathic doses, or in a popular way, but with a purpose and a will, in a real battle for the accomplishment of a great object. We are now perfectly willing to be considered insane on one idea; and those who are troubled because they think there was a time when we had our senses, and did not peep, are at liberty now to bark against us just as much as they please, because, as they say, we do nothing *but* bark, and the trouble now is that we do not bark in a popular way. Between both sides, there is a great noise, at any rate; and we have always felt confident that the result of the agitation would be wholesome. Even a tempest in a tea-pot is likely to be followed by a cup of good tea.

We shall endeavor to illustrate and explain, in another article, our real position and assertions in regard to the Church and Ministry. C.

HALF AN HOUR AT SUNNYSIDE.

A Visit to Washington Irving.

I HAD half an hour one day last week at Sunnyside—the residence of Washington Irving. Such a half hour ought to have been one of the pleasantest in one's life; and so it was! The pleasure began before reaching the door-step, or taking the old man's hand—in the thousand associations of the place. For a visit to Sunnyside is equal to a pilgrimage to Abbotsford.

The quaint, grotesque old dwelling, with its old-fashioned gables, stood as solemn and sleepy among the trees, as if it had been built to personate old Rip Van Winkle at his nap. The grounds were covered with brown and yellow leaves, with here and there a red squirrel running and rustling among them, as if pretending to be the true red-breast that laid the leaves over the babes in the wood!

The morning had been rainy, and the afternoon showed only a few momentary openings of clear sky; so that I saw Sunnyside without the sun. But under the heavy clouds there was something awe-inspiring in the somber view of those grand hills with their many-colored forests, and of Hendrik Hudson's ancient river still flowing at the feet of the ancient palisades.

The mansion of Sunnyside has been standing for twenty-three years; but when first its sharp-angled roof wedged its way up among the branches of the old woods, the region was far more a solitude than now; for at that time our busy author had secluded himself from almost everybody but one near neighbor; while he has since unwittingly gathered around him a little community of New York merchants, whose elegant country-seats, opening into each other by mutual intertwining roads, form what looks like one vast and free estate, called on the time-tables of the railroad by the honorary name of Irvington. But even within the growing circle of his many neighbors, the genial old Knickerbocker still lives in true retirement, entertaining his guests within echo distance of Sleepy Hollow—without thought, and almost without knowledge,

"—how the great world
Is praising him far off."

He withdrew a year ago from all literary labor, and is now spending the close of his life in well-earned and long-needed repose.

Mr. Irving is not so old-looking as one would expect who knew his age. I fancied him as in the winter of life; I found him only in its Indian summer. He came down stairs, and walked through the hall into the back-parlor, with a firm and lively step that might well have made one doubt whether he had truly attained his seventy-seventh year! He was suffering from asthma, and was muffled against the damp air with a Scotch shawl, wrapped like a great loose scarf around his neck; but as he took his seat in the old arm-chair, and, despite his hoarseness and troubled chest, began an unexpectedly vivacious conversation, he made me almost forget that I was the guest of an old man long past his "three-score years and ten."

But what should one talk about who had only half an hour with Washington Irving? I ventured the question,

"Now that you have laid aside your pen, which of your books do you look back upon with most pleasure?"

He immediately replied, "I scarcely look with full satisfaction upon any; for they do not seem what they might have been; I often wish that I could have twenty years more, to take them down from the shelf, one by one, and write them over."

He spoke of his daily habits of writing, before he had made the resolution to write no more. His usual hours for literary work were from morning till noon. But, although he had generally found his mind most vigorous in the early part of the day, he had always been subject to moods and caprices, and could never tell, when he took up the pen, how many hours would pass before he would lay it down.

"But," said he, "these capricious periods, of the heat and glow of composition, have been the happiest hours of my life. I have never found, in anything outside of the four walls of my study, any enjoyment equal to sitting at my writing-desk with a clean page, a new theme, and a mind awake."

His literary employments, he remarked, had always been more like entertainments than tasks.

"Some writers," said he, "appear to have been independent of moods. Sir Walter Scott, for instance, had great power of writing, and could work almost at any time; so could Crabbe—but with this difference: Scott always, and Crabbe seldom, wrote well. I remember," said he, "taking breakfast one morning with Rogers, Moore, and Crabbe; the conversation turned on Lord Byron's poetic moods; Crabbe said that, however it might be with Lord Byron, as for himself he could write as well at one time as at another. But," said Irving, with a twinkle of humor at recalling the incident, "Crabbe has written a great deal that nobody can read!"

He mentioned that while living in Paris, he went a long period without being able to write. "I sat down repeatedly," said he, "with pen and ink, but could invent nothing worth putting on the paper. At length, I told my friend Tom Moore, who dropped in one morning, that now, after long waiting, I had the mood, and would hold it, and work it out as long as it would last, until I had wrung my brain dry. So I began to write shortly after breakfast, and continued, without noticing how the time was passing, until Moore came in again at four in the afternoon—when I had completely covered the table with freshly-written sheets. I kept the mood almost without interruption for six weeks."

I asked which of his books was the result of this frenzy; he replied, "Bracebridge Hall."

"None of your works," I remarked, "are more charming than the Biography of Goldsmith."

"Yet that was written," said he, "even more rapidly than the other." He then added:

"When I have been engaged on a continuous work, I have often been obliged to rise in the middle of the night, light my lamp, and write an hour or two, to relieve my mind; and now that I write no more, I am sometimes compelled to get up in the same way to read."

Sometimes, also, as the last Idlewild letter mentions, he gets up to shave!

"When I was in Spain," he remarked, "searching the old chronicles, and engaged on the Life of Columbus, I often wrote fourteen or fifteen hours out of the twenty-four."

He said that whenever he had forced his mind unwillingly to work, the product was worthless; and he invariably threw it away, and began again; "for," as he observed, "an essay or chapter that has been only *hammered out*, is seldom good for anything. An author's right time to work is when his mind is aglow; when his imagination is kindled;—these are his precious moments; let him wait until they come, but when they have come, let him make the most of them."

I referred to his last and greatest work, the Life of Washington, and asked if he felt, on finishing it, any such sensation as Gibbon is said to have experienced over the last sheet of the Decline and Fall. He replied that the whole work had engrossed his mind to such a degree, that, before he was aware, he had written himself into feebleness of health; that he feared in the midst of his labor that it would break him down before he could end it; that when at last the final pages were written, he gave the manuscript to his nephew to be conducted through the press, and threw himself back upon his red cushioned lounge with an indescribable feeling of relief! He added that the great fatigue of mind, throughout the whole task, had resulted from the care and pains required in the construction and arrangement of materials, and not in the mere literary composition of the successive chapters.

But what magnificent volumes! What a work for an old man to have achieved! What a fitting close to the labors of a long and busy life! They unite on one page, and will perpetuate in one memory, not only a great name, but its great namesake: the Father of the American Republic, and the Father of the American Republic of Letters!

On the parlor wall hung the engraving of Faed's picture of "Scott and his Contemporaries;" I alluded to it as presenting a group of his former friends.

"Yes," said he, "I knew every man of them but three; and now they are all gone!"

"Are the portraits good?" I inquired.

"Scott's head," he replied, "is well drawn, though the expression lacks something of Scott's force; Campbell's is tolerable; Lockhart's is the worst. Lockhart," said he, "was a man of very delicate organization, but he had a more manly look than in the picture."

"You should write one more book," I hinted.

"What is that?"

"Your reminiscences of those literary friends."

"Ah," he exclaimed, "it is too late now! I shall never take the pen again; I have so entirely given up writing, that even my best friends' letters lie unanswered. I must have rest. No more books now!"

He referred to the visit, a week before, from Mr Willis, whose letter he had just been reading in *The Home Journal*.

"I am most glad," said he, "that Mr. Willis remembered my nieces; they are my housekeepers and nurses; they take such good care of me that really I am the most fortunate old bachelor in the world! Yes," he repeated with a merry emphasis, "the most fortunate old bachelor in all the world!"

It was delightful to witness the animation of his manner, and the heartiness of his gratitude, as he continued to relate how they supplied all his wants—gave him his medicines at the right time, without troubling him to look at the clock for himself—called him down to breakfast—cloaked and shawled him for his morning-ride—brought him his hat for his fine-weather walks—and in every possible way humored him in every possible whim!

"I call them sometimes my nieces," he said, "but oftener my daughters!"

As I rose to go, he brought from a corner of the room a photograph of a little girl, exhibiting it with great enthusiasm. It was a gift from a little child who had come to see him every day during his sickness. The picture was accompanied with a note printed in large letters, with a lead-pencil, by the little correspondent who said she was too young to write! He spoke with great vivacity of his childish visitor. "Children," said the old man, "are great pets; I am very fond of the little creatures."

The author's study—into which I looked for a few moments before leaving—is a small room, almost entirely filled by the great writing table and the lounge behind it. The walls are laden with books and pictures, which evidently are rearranged every day by some delicate hand; for none of the books were tumbled into a corner, and no papers were lying loose upon the table. The pen, too, was laid precisely parallel to the edge of the ink-stand—a nicety which only a womanly housekeeper would persevere to maintain! Besides, there was not a speck of dust upon carpet or cushion!

I stood reverently in the little room—as if it were a sacred place! Its associations filled my mind with as much delight as if I had been breathing fragrance from hidden flowers. On leaving, I carried the picture of it vividly in my mind, and still carry it;—the quiet, secluded, poetic haunt in which a great author wrote his greatest works!

As I came away, the old gentleman bundled his shawl about him, and stood a few moments on the steps. A momentary burst of sunshine fell on him through the breaking clouds. In that full light he looked still less like an old man than in the dark parlor by the shaded window. His form was slightly bent, but the quiet humor of the early portraits was still lingering in his face. He was the same genial, generous, merry-eyed man at seventy-seven as Jarvis had painted him nearly fifty years before. I wish always to remember him as I saw him at that last moment! THEODORE TILTON.

"THE COURT OF DEATH."

We have seen the first impression of a chromo-lithograph of Rembrandt Peale's celebrated picture of "The Court of Death." The original canvas, painted more than thirty years ago, will be exhibited in this city in a few weeks. The idea of the painting was suggested by a passage in the old poem of Bishop Porteus, on Death—

"—Deep in a murky cave's recess,
Laved by Oblivion's lifeless stream, and fenced
By shelving rocks and intermingled horrors
Of yew and cypress shade; from all obtrusion
Of busy noon-tide beam, the Monarch sits
In unsubstantial majesty."

The scene is laid in a cavern, through the rocky floor of which flows the stream of oblivion. The figure of Death is in the background, not as a skeleton but as a judge; in front and under his feet is a corpse lying across a stone, the head and feet dipping into the Stygian flood; on either side are death's various emissaries—War, represented by a soldier with drawn sword, Conflagration by a running messenger carrying lighted torches, Famine and Pestilence by gaunt, starving, and haggard features, Pleasure by a maiden offering a wine-cup, Consumption by a pale and wan face, Fever by a reclining figure with flushed cheeks, Suicide by a man thrusting a dagger into his bosom—and various other death-working agencies appropriately symbolized. The lithographic print is an admirable rendering of the picture, and one which the aged artist himself has highly commended. The chromatic effects are produced by the successive printings in different colors. The tints are more successfully rendered than in such a picture we have ever seen, produced at so cheap a cost. The price is only a dollar.

Embarkation of Missionaries.—We learn of the departure of several missionaries for the Mendi Mission, West Africa, under the auspices of the American Missionary Association. Their names are Rev. George P. Claflin, Rev. John H. Dodge, and Mr. Richard Miles, with their wives. The farewell meeting was held in the First Congregational church of Bangor. It was the first occasion of missionaries sailing from Bangor to any foreign field. They sailed from Veazie's Wharf, in the brig Executive.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (H. W. B.,) and Mrs. HARRIET BEECHER STOWE, (H. B. S.) JOHN G. WHITTIER, (J. G. W.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THE JOURNAL.

A PRISONER OF JESUS CHRIST.

TO THE EDITORS OF THE INDEPENDENT:

My aged friend, Rev. H. L. Vaill of this place, remembers John Brown as having been under his instruction in the year 1817, at Morris Academy. He was a godly youth, laboring to recover from his disadvantages of early education, in the hope of entering the ministry of the Gospel. Since then, the teacher and pupil have met but once to take "a retrospective look over the route by which God had led them." But a short time since, Mr. Vaill wrote to Brown in his prison a letter of Christian friendship, to which he has received the following heroic and sublime reply.

Has ever such an epistle been written from a condemned cell, since the letter "to Timotheus," when Paul "was brought before Nero the second time?"

I have copied it faithfully from the autograph that lies before me, without the change or omission of a word, except to omit the full name of the friends t whom he sends his message.

The words in italics and capitals are so underscored in the original. The handwriting is clear and firm, but toward the end of the sheet seems to show that the sick old man's hand was growing weary. The very characters make an appeal to us for our sympathy and prayers. "His salutation with his own hand. Remember his bonds." Truly yours,

L. W. BACON.

Litchfield, Ct., Nov. 21, 1859.

A Letter from Capt. Brown in Prison.

CHARLESTOWN, Jefferson co., Va.,
Nov. 15, 1859.

REV. H. L. VAILL:

My Dear Steadfast Friend: Your most kind and most welcome letter of the 8th inst., reached me in due time.

I am very grateful for all the good feeling you express, and also for the kind counsels you give, together with your prayers in my behalf. Allow me here to say, that notwithstanding "my soul is amongst lions," still I believe that "God in very deed is with me." You will not therefore feel surprised when I tell you that I am "joyful in all my tribulations;" that I do not feel condemned of him whose judgment is just; nor of my own conscience. Nor do I feel degraded by my imprisonment, my chain, or prospect of the gallows. I have not only been (though utterly unworthy) permitted to "suffer affliction with God's people," but have also had a great many rare opportunities for "preaching *righteousness* in the great congregation." I trust it will not all be lost. The jailer (in whose charge I am) and his family, and assistants, have all been most kind; and notwithstanding he was one of the bravest of all who *fought me*, he is *now* being abused for his humanity. So far as my observation goes, none but *brave* men are likely to be *humane* to a fallen foe. "Cowards prove their *courage* by their *ferocity*." It may be done in that way with but little risk.

I wish I could write you about a few only of the interesting times I here experience with different classes of men, *clergymen* among others. Christ, the great captain of *liberty* as well as of salvation, and who began his mission, as foretold of him, by proclaiming it, saw fit to take from me a sword of steel after I had carried it for a time; but he has put another in my hand, ("the sword of the Spirit,") and I pray God to make me a faithful soldier, wherever he may send me, not less on the scaffold, than when surrounded by my warmest sympathizers.

My dear old friend, I do assure you I have not forgotten our last meeting, nor our retrospective look over the route by which God had then led us; and I bless his name that he has again enabled me to hear your words of cheering and comfort at a time when I, at least, am on the "brink of Jordan." See Bunyan's Pilgrim. God in infinite mercy grant us soon another meeting on the opposite shore. I have often passed under the rod of him whom I call my Father; and certainly no son ever needed it oftener: and yet I have enjoyed much of life, as I was enabled to discover the secret of this somewhat early. It has been in making the prosperity and the happiness of others *my own*; so that really I have had a great deal of prosperity. I am very prosperous still; and looking forward to a time when "peace on earth and good-will to men" shall everywhere prevail. I have no murmuring thoughts or envious feelings to fret my mind. "I'll praise my Maker with my breath."

I am an unworthy nephew of Deacon John, and I loved him much; and in view of the many choice friends I have had here, I am led the more earnestly to pray, "gather *not* my soul with the *unrighteous*."

Your assurance of the earnest sympathy of the friends in my native land is very grateful to my feelings; and allow me to say a word of comfort to them:

As I believe most firmly that God reigns, I cannot believe that anything I have *done, suffered, or may yet suffer, will be lost to the cause of God or of humanity*. And before I began my work at Harper's Ferry, I felt assured that in the *worst event*, it would certainly PAY. I often expressed that belief; and I can now see no possible cause to alter my mind. I am not as yet, in the *main*, at all disappointed. I have been a *good deal* disappointed as it regards *myself* in not keeping up *to my own plans*; but I now feel entirely reconciled to that, even; for God's plan was infinitely better, *no doubt*, or I should have kept to my own. Had Samson kept to his determination of not telling Delilah wherein his great strength lay, he would probably have never overturned the house. I did not tell Delilah, but I was induced to act very *contrary* to my *better judgment*; and I have lost my *two* noble boys, and other friends, if not my *two eyes*.

But "God's will, *not mine*, be done." I feel a comfortable hope that like that erring servant of whom I have just been writing, *even I* may (through infinite mercy in Christ Jesus) yet "*die in faith*." As to both the time and manner of my death,—I have but very little trouble on that score; and *am able* to be (as you exhort) "of good cheer."

I send through you my best wishes to Mrs. W——— and her son George, and to all dear friends. May the God of the *poor and oppressed* be the God and Savior of you all.

Farewell, till we *meet again*.

Your friend in truth,
JOHN BROWN.

Portrait of Dr. Alexander.—Bidwell's "Eclectic Magazine of Foreign Literature," for December, contains a fine portrait of the late excellent Dr. James W. Alexander of this city, with a biographical sketch. Also, a fine engraving of Luther and his Companions. The selected articles are on Metternich, Protestantism in Austria, Color Blindness, the Alpine Club, etc.

A THANKSGIVING dinner will be given at the Wilson Industrial School, 137 Avenue A, on Thursday, at 1 o'clock, to the children connected with the School. The house will be open to visitors, and donations of food or materials for clothing, will be gratefully received.

Books in Brooklyn.—Our friends in Brooklyn who are already beginning to look out for holiday books, need scarcely be told that Mr. Swayne's fine store, in Fulton street, is almost an Astor Library of new and elegant publications for the gift season.

Good Coffee.—Messrs. Bartlett & Lesley, 429 Broadway, have the sale of a number of highly improved articles for domestic use, bedsteads, furnaces, refrigerators, and the like. But there is no end of inventions, and they are of the men who seek out such things, and therefore are always adding some fresh novelties to their stock. One of the latest is the "Old Java Coffee-Pot"—an ingenious arrangement for preserving the fine aroma of coffee in its preparation for the table. We have tried it, and like it well.

SERMON

BY

Henry Ward Beecher.

"In whom also after that ye believed, ye were sealed in that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1. 13, 14.

An EARNEST is something given beforehand, to indicate, and assure one of, a greater good yet to come. It is a part of a man's wages, and a pledge of the rest. It is a part of the price paid for anything bought, and a pledge of the residue. Here, the figure is commercial. "Which is the earnest of our inheritance until the redemption of the purchased possession." It is a bounty which not only is valuable itself, but points to more value yet to come. It is used, in the New Testament, as substantially equivalent to the harvest term, *first-fruits*; and in some passages the two terms *earnest* and *first-fruits* are used interchangeably. The coming harvest is more advanced in some parts than in others. The owner gathers a handful of the earliest ripe grain, plucks the first yellow apple, singles out the purple cluster that is soonest ripe; and such early gatherings are, to be sure, good for what they are of themselves; but this is as nothing compared with what they promise and prophesy. One handful of grain gives the farmer promise of vast harvests just coming forward. One apple is forerunner of ten thousand. One cluster is the first syllable of the vintner's song, and of the vineyard's abundance the first pledge. And so, in the Word of God, first-fruits and earnests, or pledges, are employed to signify spiritual things; and it is declared that the work of God's Spirit in the human soul is accompanied with, signalized by, perpetual instances of this kind; that when men have come under the power of the Divine Spirit, there are given to them continual earnests of better things to come—of their adoption, and of their final sanctification and reward.

I wish, to-day, to illustrate this general truth, that God gives to his children, in this world, intimations of that to which they are coming in the next world—first-fruits of joys, and experiences, and revelations, which they are to reap in full harvest by-and-by.

Indeed, there is not a material experience of human, life if we only knew how to interpret it, that has not its message and its teaching. As yet, we know but very little of the designed spiritual significance of physical things. They are, I suppose, in the sight of God, clothed with meaning which we are too unlettered to interpret. The whole rise, development, and flow of our domestic affections; the whole realm of our experience, technically so called; and, over and above these, the special dealings of God with us by the Holy Ghost,—these, all of them, if we only understood them, have an interpretive power. They not only have reference to present work and present enjoyment, but they have a power of revealing something better yet to come. So that there is not one single joy that is more than a spark of that great orb off from which it flew; there is not one single flower of the spirit that does not tell of that garden of spiritual flowers from which it was plucked; there is not one single morsel of heavenly fruit that does not point us to that orchard above where it grew.

It is true that, in the main, all these things fall out in the natural sequence of cause and effect, and are not in any sense intercalated or miraculously sent. They were not sent in any such way as to be out of the course of nature. Nature means what it seems to mean—material cause and effect; but this is not all. There is a more subtle meaning. Nature is organized to teach spiritual things. Human experience developed under natural influences teaches some things as much as God's revelation, although it is not so easy to be understood till after we have been put in possession of the key by the Bible—for the Bible is God's key for unlocking the natural world.

But all the more glorious is the truth that God has so constructed this world and the human soul, that the development of natural life and character in this state is a perpetual prophecy of the other state to which we are coming.

1. The general result of life, in teaching men how to employ themselves, gives us glimpses of that higher life to which we are coming—and only glimpses.

Men are started in this world with some two score of separate faculties, which they do not know how to use—which they certainly do not know how to use together. A voyage we are put upon, with an undisciplined crew. They are rebellious, in part; none of them know how to work; some of them are too young; some of them are green, and all of them are to be trained before the voyage is ended.

New machinery needs to *wear smooth*. But what if the machinery had to grow before it could perform its functions? What if part of the wheels were mere seed-forms, and had to grow up into their different proportions and relations, before they could work together? Nay, what if each wheel and spring was a voluntary agent, and had to consent to work, instead of being coerced by physical laws? This would come nearer to what is taking place in every human soul.

See, now, what this state of mind in this world comes to. How thoroughly the mind is waked up! How it learns to co-operate in all its parts! How much it gains in breadth, force, facility! And, above all, how strange the material history is, of passions, affections, moral sentiments, intellectual forces, and the will, in various conflicts, and in a common school of discipline, uniting into one final character, and working toward a perfect subordination and harmony! "It doth not yet appear what we shall be"—it does not yet appear what a perfect character will be; but we do see, on every side, that there are startings forth of every part of our nature, and that while traveling different paths, they are converging—coming nearer and nearer together.

The different parts of an army, concentrating for a common stroke, may start from various points separated many leagues from each other, around about the country, and take different routes. By-and-by a regiment will be seen coming out of the thicket in one direction; another regiment will be seen coming across the field in another; the dust raised by the approaching artillery will be seen in still another direction; and the gleam of the spears of the lancers will be seen in yet another. Though these different bodies of soldiers are not within speaking distance of each other, any man standing on an elevation can discern what the design is. He sees that they are all coming together at a given spot. He says, "I see the heads of the columns, and it is easy to tell where the point of meeting is to be, and where the blow is to be struck."

Now a man's soul is composed of many scattered forces, which are coming together from different directions. I do not say that this fully hints God's final idea of man, but I do believe that all parts of our being—our passional nature, our affectional powers, our intellectual forces, our moral sentiments, and our will—are tending in certain lines and directions, and converging toward a certain great point of development. And there are hours in the experience of every man, in which he has, if not a distinct conception, at least a sort of a ghostly glimpse, of what the fullness of the stature of manhood is to be, when, at last, all these long-drilled powers come together, and begin to act in unison in the clear air of the heavenly state. It is but a glimpse; but that is a good deal.

Yonder, on the sea, is a ship, trying to make the land. It is storm-tossed and weather-beaten. It is maimed in its masts and rigging. The officers have had no reckonings for ten days. During all this time the sun has not shone, and the stars have not given them a point of observation. Where they are they know not, till some wind comes down upon them. They think it has come to whelm them; but behind it, the cloud opens and reveals to them the headlands under the light-house, and in a moment it shuts up again. It was but a glimpse of the shore that they had; but that is enough; and the ship-master says, "At last, after so long a time without a reckoning, I see where we are." And is a glimpse good for nothing?

Now and then, after our view of the future has been shut out for days, by the cloud which our worldliness has thrown across our spiritual vision, we get, in the midst of that battle which is for ever going on between our reason and our feelings—the lower part and the higher part of our mind—a moment's glimpse of that state to which we are coming when these discordant powers shall have been wrought into harmony with each other, and we shall have been translated to a higher sphere. The prophet subsisted forty days on a little bread; and on such food a man could go eighty days.

2. There are moments of fortunate conjunction in this life, in which the body, the feelings, the intellect, all parts of our being, are in such exquisite harmony with each other, and are lifted up with such rare stimulus, that we think more, and easier, in one single moment, than in days of ordinary life.

I recollect to have stood upon a hill in Amherst, where the college is, and where is spread out one of the most glorious panoramas on earth, and witnessed a scene of rare interest. The landscape below was hid from my view. I could see, here and there, the top of some mountain, but the whole vast basin was as white as milk, enveloped, as it was, in exquisite morning mists. By-and-by one could see great undulations in the fleecy mass. The sun was working at it, and hurling his arrows of heat into it. Soon it began to break away; and I do not know how it could have been removed so suddenly, but in a minute almost, not only did there appear great openings through it, but the whole immense ocean of mist and fog was lifted up, and I saw, all at once, the entire sweep of the valley beneath it!

Thus out of the dust and din and mist and obscurations of life, there come moments when God permits us to see, in a second, further, wider, and easier, than by the ordinary methods of logic we can see in a whole life. Do I undervalue logic when I say that it is inferior to intuition? Intuition, when at white heat, teaches a man in one single moment more than logic ever teaches him. Logic constructs the walls of thought, throws up ramparts, and lays out highways; but it never *discovers*. Logic merely builds, fortifies, demarks. The discovering power is intuition. There are certain times when parts of the mind lift themselves up with a kind of celestial preparation, and we see and think and feel more in a single hour than ordinarily we do in a whole year. And however useful and needful reasoning may be, as compared with these sudden insights it is scarcely to be mentioned with respect.

Have you never had them? Have there never been times when you have thought, and thought, and grown feverish with thinking, over some problem of life, and gone to sleep careworn and troubled, and slept sweetly, and awoke in the morning, right into your mind sailed the very view which had eluded you, and now so clearly and completely that no doubt or uncertainty was possible!

It is wonderful to conceive what is to be our state when this shall not be an occasional, but a perpetual experience—when our spiritual vision shall no longer be obscured by our physical nature, and something of those lightning glances which make God the all-knowing One, shall be imparted to us. These glimpses of the future state are a great comfort and consolation to all those who are looking and waiting for that development of perfect manhood.

3. But there are, in connection with the occurrence of these states, some facts of great significance over and above the sense of that large life which we are coming to in the future.

When any single feeling is strong in us, and kindled to white heat, the intellect perceives the truths which that feeling interprets, with a clearness and amazing accuracy which nothing else ever gives. The understanding, you know, is to the heart just what a glass is to the man that stands behind it and looks through it. In regard to all truths which begin in the feelings, the intellect is a mere medium. For instance, all questions belonging to taste depend upon the *feeling* of taste, and the intellect only interprets that feeling. All truths of *justice* depend upon the feeling of justice, and the intellect merely interprets that feeling. All truths of Worship depend upon the *feeling* of veneration, and the intellect only expresses that feeling. All truths that spring from Love and Benevolence can be expressed by the intellect only so far as it has been imbued with these feelings. In the department of social and moral truth, the intellect knows nothing except what it has been taught by the feelings. When the understanding takes hold of the great truths of religion, it cannot discern them till the feelings on which those truths stand are so glowing that they *inject*, as it were, their luminous property into the intellect. When justice has fired the intellect with truths of justice; when benevolence has fired the intellect with truths of benevolence, our understanding of those truths is more accurate, more far-reaching, more certain, than it can be under any other circumstances. The heart teaches the head.

A large part of the power of knowledge is located in the feelings.

In the world to come our knowledge will be measured, not by the amount of thought-power we have, but by the amount of heart-power. The resources of heavenly understanding are not to be measured by the resources of scientific knowledge, nor by any capacity of knowing physical things. Our heavenly understanding is to be in the ratio of our moral sentiments, our loving affections. When we come to that supernal state to which we are tending, we may suppose that the eye will perceive in the proportion that the heart gives it power to perceive; and the man that has the deepest, sweetest, and most noble feeling here, will be the furthest seeing there.

This not only gives us intimations of the future, but it also gives us hints for the present. Those men are not the highest that think the most; nor are those men the lowest that think the least. They are highest who feel the most, and most nobly; and those are the lowest who feel the least and least nobly. The first shall be last, and the last shall be first, in these matters. Philosophy and logic at the present time occupy the highest places in this world. They are idolized. We are given to a kind of idolatry of pure intellection. We are putting it where God never meant that it should be. He will change the balance by-and-by, and then the heart will wear the crown on its head, and the understanding will go behind it to do its errands.

But not to dwell longer upon these glimpses of coming power, I will speak of the earnests of our promised possession in what is usually called Christian experience.

4. There are, in this life, we might say, hours of judgment given to us. Christ promised the apostles that they should sit upon twelve thrones, and judge the twelve tribes of Israel. We are to judge time, and earth, and life. And we sometimes, even here, have such a view as does not, for days and years, pass from us, of what this world is, and what its issues are.

Are there not hours in which the whole sounding world itself, with its joys and sorrows, with its shouts of pleasure and its cries of anguish, seems no more to you than the tinkling of a bell? Are there not hours in which all things that men pursue and which you have pursued, seem mean and worthless, compared with the dawning vision of higher things? Are you never, at morning, at noon, or at evening, lifted up above the whole flow of this life, and able to look down upon it, you say, "I behold its uses, but feel its infinite littleness. My soul disdains to come down and be in submission to its fleeting shadows!" Do you not, in advance, sit in judgment upon earthly things? and rank them by a golden reed reached forth and put into your hand, as it were, from heaven.

I very well remember going back, after having arrived at years of manhood, to the school-house where I *did not* receive my early education. I measured the stones which, in my childhood, it seemed that a giant could not lift, and I could almost turn them over with my foot! I measured the trees which seemed to loom up to the sky, wondrously large, but they had shrunk, grown shorter, and outspread narrower. I looked into the old school-house, and how small the whittled benches and the dilapidated tables were, compared with my boyhood impression of them! I looked over the meadows across which my little toddling feet had passed. They had once seemed to me to be broad fields, but now but narrow ribbons, lying between the house and the water. I marveled at the apparent change which had taken place in these things, and thought what a child I must have been when they seemed to me to be things of great importance. The school-ma'am—oh what a being I thought she was! and the school-master—how awe-stricken I was in his presence! So looking and wistfully remembering, I said to myself, "Well, one bubble has broken."

But when you shall stand above, and look back with celestial and clarified vision, upon this world—this rickety old school-house earth—it will seem smaller to you than to me that old village school.

There are times when we have glances of judgment, in which we recognize the whole worth and unworth of this world, and the eternal blessedness and glory of the world to come. These silent judgments stand up and rebuke all the things which have sway and dominion among men. By these insights we have an earnest of that which we are to have in full possession by-and-by.

5. Christians have earnests of things spiritual and invisible. Ordinarily we are under the influence of the things which are seen. In our lower life we must be under the influence of sense. But now and then, we know not how, we rise into an atmosphere in which spirit-life, God, Christ, the ransomed throng in heaven, virtue, truth, faith, and love, become more significant to us, and seem to rest down upon us with more force, than the very things which our physical senses recognize. There have been times in which, I declare to you, heaven was more real to me than earth; in which my children that were gone spoke more plainly to me than my children that were with me; in which the blessed estate of the spirits of just men made perfect in heaven seemed more real and near to me than the estate of any just man upon earth. These are experiences that link one with another and a higher life. They are generally not continuous, but occasional openings through which we look into the other world. I cannot explain how or why they come. They may have a natural cause, though we have not philosophy enough to find it out. But there are these hours of elevation in which the invisible world is more potent and real to us than the visible world; in which our mind-power predominates over our flesh-power; in which we see through the body, and discern the substance of eternal truths. Sometimes these hours last for a considerable period. Sometimes when the first fever of sickness has passed away, and left the brain in an excited state, it seems as though all heaven was standing before us in a quiet and abiding vision. Do you suppose these things mean nothing?

A mother says to a skeptical doctor, "My child has had such and such spiritual visions." The doctor feels its pulse, and says, "They are the effect of disease, or unusual excitability." Now, if he had said that unusual excitability might damage the health of the child, he would have been right; but when he said that that excitability which is favorable to the seeing of spiritual visions was a disease, he was not right. Sometimes in such periods of excitability the spirit mounts above the physical form, and we see more of heaven in one hour than in our ordinary condition we see in months and years. It sometimes seems to me that the things which men see and think when they are the craziest, are the only sane things they do think and see!

There is an atmosphere of the soul as well as an atmosphere of nature. I dwelt last summer on a spot which overlooks a great variety of scenery. Hills, mountains, valleys, and forests may be seen from almost every part of it. There were times when a thick haze so prevailed that all the glory of hill, river, and mountain were hidden. At length would come up a storm; a plunging rain, sweeping winds, and cleansing commotion. The storm brought light, and turmoil peace. For that past, every tree stood forth in every liniament clear against the horizon, every line and furrow and scollop of hill was distinctly visible, and the mountains not only appeared in their proper shapes, but were out so plain that forty miles seemed scarcely four; and things before quite beyond the vision were advanced almost to the very gate of the senses.

And so, in the atmosphere of the soul, God sometimes brings down the divine landscape, heavenly truths, so clearly that the soul rests upon them as upon a picture let down.

These things are not insignificant. Let men call them fantasies and imagination who choose. As if imagination could not speak truth as well as fiction! I do not know the natural laws which govern them, but I believe that they are hints, glimpses, foreshadowings, earnests, of a coming possession.

6. The experiences of Love are such sometimes, even in this life, as to be an earnest, a blessed interpretation, of something more glorious yet to come. There is one thing which the New Testament is always in labor with, and which is never born, and that is, the conception of the greatness of the love of Christ to our souls. When all language is exhausted, when every one of its variations of figures and illustrations has been employed to set it forth, still it is never finished. Like music that transcends the scale of the instrument, it leaves the strain always unexpressed. The apostle, first in one key and then in another, tries all the melodies and harmonies of this divine theme; but, after all, the love of Christ has never been told. The apostle declares that it is past understanding, and so it is; but there are elements of experience that teach us something of it; and there are moments in which we put these elements together, and get some sense of it.

We know that, in this world, Love, like all the other of the higher emotions, is the weakest when we are young, and that it grows in power with exercise and age. We have to ripen in love as well as in all other things. A youth does not love as a middle-aged person can. Love is a thing first of leaves, then of blossoms, and at last of fruit. We sometimes connect together the manifestations of it which we see in this life, to get a large view of what it will be in the future life. In this world we occasionally see, in parents and brothers and sisters, or experience in ourselves, that which gives us a somewhat accurate conception of the divine power of love which we shall possess in the world to come.

There is nothing which love cannot do. It is the only thing that walks without touching the ground. It never grows weary. Nothing in the soul is superior to it. Let love be an active feeling there, and all the other faculties come eagerly before it, and willingly lay down their crowns and coronets at its feet. It governs without command. All other feelings open to it as flowers to the sun.

There are ten thousand things in life from which we gain some idea of what this supernal nature is. What if every soul was affected by every other soul, as some are affected by those who have the mysterious power of sympathy, so that every chord in their nature quivers at the touch, as the chords of a piano quiver when the keys are touched? What if every soul were so royal with this spirit that each word, and look, and posture, and gesture, radiated joy and gladness upon every other soul? How blessed will be the time when there is this commerce, this freedom, this universality, of this wonderful heart-power!

How doth this divine emotion cleanse both those who exercise it and those who receive its benefactions! By it God maintains the household. From its secret springs he nourishes the new generations of men. Even afar off from its source it shines with power enough to guide the world and lead men up the ways of civilization. What, then, shall be its redemptive and educating power in heaven?

7. In this world we have an earnest of the future world, as a realm of everlasting praise. I recollect the time when I used to be told that heaven would be an everlasting Sabbath; and if I had not been more afraid of hell than I was of heaven, I should have wished not to go to heaven. It was only second in rank among the places where I did not want to be; for the idea of being compelled to recite the catechism, upon penalty and forfeiture; of sitting still in a universal singing-school; of not being allowed to speak or laugh till the sun went down—such ideas as these led me to look with terror, almost, upon anything like an endless Sabbath of praise. The idea that I pictured of heaven is no more agreeable now than when I was young. But I have put away childish things. We are not to praise God as if we were so many parasites, so many courtiers, whose interest and duty it was to say grandiloquent things around the throne.

But let me express this thought in another form. Every person of ordinary endowments of mind, knows by experience that there are days when every event of our lives seems to us to have been ordered in mercy. I call them the days of gratitude—the days of thanksgiving. Sometimes weeks and months pass without bringing us such a day, and then one comes upon us all at once. As a traveler over rugged mountains and hills now and then passes through exquisite little dells, where beautiful and fragrant flowers greet him at every step, where rills gush from every rock, and every tree is full of singing birds, so that he cannot but say, "Oh, that I had a tabernacle here!" so, now and then, we pass into days that are grown all over with flowers fragrant with praise. All things seem beautiful; and we have a near and touching conviction that events flow from the gift-covered right hand of God, and that they are tokens of his particular thought of us! We say, "The lines have fallen to us in pleasant places;" and there is an irrepressible desire to render thanks, and earnest longing to give back love for love received. I do not know that there is any literature for this sense of gratitude except tears, and we can only stand before God and shake, as flowers shake when the wind blows upon them, and the dew drops off!

Have you never seen times when you could not praise him enough? There are some hymns which are always dear, because in singing them it seems that I am really praising God. There are a great many hymns that tell us *to* praise God, and that tell us *about* praising him; but how few hymns of uninspired writers contain the very thing itself, and burst forth in high jubilation. How little literature there is that is suited to the purposes of praise, except David's spiritual hymns and psalms, which not only pour out to God everything the soul can command, but summons the angels, the heavens, the earth, the elements, mountains and hills, trees, beasts, kings, princes, and judges, young men and maidens, old men and children, prophets, priests, and all people, and the everlasting spheres, to praise him! And are there not times when you long to find language with which to sufficiently praise God? Are there not those, out of the church as well as in it, who desire to praise God more than it is in their power to do? Such longings and desires are fore-tokens, hints, earnests of things yet to come.

I might go on and show that there is the same experience in regard to the divine feeling of prostration before God—the divine feeling of joy in bowing before him. You have a disposition, if you are of a noble nature, to bow to men where you trust in them, and sympathize with them, and have a consciousness that their taste, and purity, and intellection do you good. Bowing is lifting up under such circumstances. And this disposition to bow to our own species, is but the intimation of a higher feeling which we shall experience when we stand in heaven and before God.

I need not stop to speak of the blessedness of the liberty of the soul, and the blessedess of self-sacrifice—of doing and suffering for others. I think every man who is not a commentator must know what Paul meant when he said, "I could wish that myself were accursed from Christ for my brethren." This is the poetry and extravagance of a noble and generous heart. These things I count as being also earnests of the Spirit of God.

Besides, I believe there are whispers of God to the soul. I do not think the Holy Ghost is paraded in the Bible merely to make up the number three in the Godhead. I believe there is a divine, penetrating life-power, which comes from the bosom of the Eternal Father upon us. I believe that our sense of truth, our thoughts, and our experience, in this world, are influenced by the immediate touch of the mind of God upon our mind. But this is a subject so broad of itself as to require a separate treatment. I mention it in passing, only to make up the completeness of this statement.

In view of this, I remark, in the first place, upon the little use men make of the glimpses which they get into the future. You are apt to think that the materials for your religious instruction must be gathered out of the Bible and out of the closet. You will get a good deal out of the Bible, and you will get a good deal out of the closet; but God does not live in the Bible, or in the closet, alone. He lives wherever you go, he lives in your soul, and his providence is manifest in your daily experience.

The intimations which God is giving you are designed to be to you a means of grace, of instruction, of consolation, and of advancement in the divine life. Look well at what God is revealing to you every day. There is much in it which you cannot afford to cast away. You will find that the interpretation of God's Word to your soul, stands largely in the experience he is working out in you. It is not necessary that we should be able to reason upon these intimations, and understand them in every particular. Some persons attempt to ascertain exactly to what they point. This is foolish. If I am lost in a forest, and have waited all night long to learn the points of the compass, I do not stop when morning comes to get a full view of the sun. As soon as I see a growing brightness in the east, I say to myself, "Now I know my direction; for that is east, and that is west, and that is north and that is south." I think there are thousands of intimations that we get, which, although we cannot fully understand them, plainly indicate that they are designed of God to point out our way in this world; and that is enough. These partial views of the future, and not plenary ones, are just what we need to stimulate our hope and faith. They are transient, but they are long enough to work out God's designs in us. They come quickly, and go quickly; but if we are wise their impressions upon us will be abiding.

You men of prevision, you prophets, you seers, you that are lifted out of darkness into light that you may discern the marvelous things that belong to the children of God, have you anything in your experience which answers to what I have spoken? Are you able to see the future through the present?

Behold, gathered together here to-day, a great congregation around this enshrouded table. Nobody lies there. It is not a coffin. And yet, beneath this whitened cloth is the broken body and the shed blood of Christ. And what power have you to discern more than the mere elements of bread and wine? Can you discern the Lord's body? But stop! Why should you discern the body? Through the pierced body of Christ can you discern the heart of God? Through that manifested form of Christ, incarnated for your sake, can you discern the spirit of Christ—the everlasting and the eternal spirit of love? And to-day, when you take bread for the body, and wine for the spirit, can you so appropriate them as to really and truly take that which they signify?

We are once more about to sit down in sweet fellowship together. A great many of our brethren of this church, however, are not here. Some recline on beds of sickness; some are driven far away in distant lands, and in distant parts of our own land; some, peradventure, are wanderers, and are not with us; and a great many are with us who are not visible, but who dwell in our midst in spirit. The church in heaven and the church on earth are one.

To-day we come, dear brethren, in sweet fellowship, to partake of the memorials that signify the matchless sacrifice, love, sufferings, and redemption, which Jesus Christ wrought out for us. I bid you all welcome. This is not an unmeaning form. It is not a ceremony repeated. It is a message of God, brief, simple, but real, to those who are able to understand it. Come, then, all of you who may come. None need come who feel that they are not sinful; for this is a message to those that are sinful. None need come who feel that they are only in a slight measure sinful, and that they can recover themselves. If there are any here who feel that only the atoning power of God can cleanse them from their sins, and they can take Christ, and say, "Thou art my Savior, my soul's Deliverer, and I put my trust in thee," then manifestly this message is for them.

But, then, what about all these questions respecting ordinances, and divisions, and sects? Let those be troubled by these things who will; I will have none of them; and I stand to declare that the sacrament of the Lord's Supper, as a spiritual message, is to be spiritually offered; and I offer it to every soul that is sick, that is conscious that he is sick, that feels that nought but the power of God will heal him, and that is willing to take Christ as his Savior. If your lot is cast in other churches, you are welcome on these conditions. I invite you, not because you belong to this or that church. Such as belong in sincerity to the Lord Jesus Christ—such, and only such, do I invite to sit down and partake with us of this blessed sacrament.

American Students Abroad.—A correspondent of *The Episcopal Recorder* states that the American element among the theological students at Berlin is large and growing. Last year there were forty Americans attending the lectures. The indications are that this year there will be sixty. Nor is the American religious element idle. A prayer-meeting of Americans resident is held weekly. A little chapel, which will hold over a hundred seats, is open for American religious services every Sunday. When clergymen are in attendance—and there is in this respect no denominational limitation—there is service every afternoon. When such is not the case, the American Embassador, Gov. Wright, conducts a Bible-class, which during this summer averaged twenty.

Jews in the U. S.—The Israelite population in the United States is estimated at above two hundred thousand souls, who have established one hundred and seventy synagogues. Of these, forty thousand dwell in the city of New York, and alone outnumber the entire Hebrew population resident in the British Isles. Of this aggregate about three-fourths is derived from the immigration of the preceding twenty years.—*Israelite.*

Preached at Plymouth church, Brooklyn, Sunday morning, November 6, 1859. Reported for *The Independent* by T. J. Ellinwood.

Editors' Book Table.

(Lest authors, publishers, and book-buyers should think us negligent, we would state that for two weeks past several notices in type have been crowded out. We shall take care that this does not again occur.)

THE PRINCIPLES OF POLITICAL ECONOMY. By Francis Bowen, Professor of Moral Philosophy and Civil Polity in Harvard College. Boston: Little, Brown & Co. New York: Blakeman & Mason.

POLITICAL ECONOMY. By John Bascom, A.M., Professor in Williams College. Andover: W. F. Draper. New York: John Wiley.

We cannot better characterize these two works upon the same subject, than by referring to some of the definitions and principles of each. According to Prof. Bowen, "*Wealth* consists of the aggregate of articles, chiefly material or tangible, though some immaterial products are ranked among them, which supply the wants and satisfy the desires of man. . . . *Property* is the ownership of these articles." Here wealth is based primarily upon a relation to want and desire. But is this the whole idea of wealth? Professor Bascam defines *wealth* to be "those products possessed of an exchange value, taken singly or collectively; individual wealth is the portion of those products that falls to the individual; national wealth, the portion that falls to the nation."

This definition makes exchangeable value the prime element of wealth, and makes no mention of capacity to satisfy desire. It strikes us that this, as a single element, is more important than that named by Prof. Bowen. But is either complete?

The well-known definition of Dr. Wayland combines in the term *wealth* these two elements: *the capacity to gratify desire*, and *the idea of possession*. "Wealth is any object having the power of gratifying human desire, which is capable of being appropriated." This definition brings in a third idea, not made prominent in either of the preceding, though perhaps assumed in both—the idea of *possession*. Might we not say, then, that wealth is the possession in abundance of that which can supply the wants and gratify the desires of man, or of that which can be exchanged for such articles and commodities. These examples show how difficult it is to define words which everybody understands.

The science of wealth is one that should be carefully studied by economists, legislators, journalists, merchants, and bankers; for in this country this is the most intensely practical science. Prof. Bowen's volume is mainly in the form of elaborate essays upon this science; Prof. Bascom's gives rather the simple, lucid statement of its principles. In subject-matter the two works cover substantially the same ground, and each is excellent in its way. Prof. Bowen, however, leans decidedly to a protective-system, while Prof. Bascom maintains the broad, sound, and consistent principle of free trade.

COLD FEIL, Hammered from Popular Proverbs. By Timothy Titcomb. New York: Charles Scribner.

That admirable moralist, Dr. Holland of *The Springfield Republican*, who knows how to combine sound instruction with pleasant words, and to grace the lessons of Christian ethics with an Attic wit, has hit upon the device of restoring to popular proverbs now often used with a merely economical meaning, their original moral significance. The book will be welcomed wherever Timothy Titcomb is known, and will rival in popularity his famous letters. But in giving it a cheerful commendation, we would not be understood to indorse all the writer's notions about "the church of the future."

THE KNICKERBOCKER, besides its unfailing supply of poetry, wit, anecdote, and story,—a sufficient inducement to lovers of light reading,—offers to subscribers for the coming year a copy of the beautiful line engraving by Hold, of Frith's painting, "Merry-Making in the Olden Time." This picture set in an appropriate frame, will adorn many a "family-room," where *The Knickerbocker* is welcomed as an old friend.

A BEAUTIFUL GIFT-BOOK has been prepared in Philadelphia under the superintendence of Prof. Charles D. Cleveland. His well known *Compendium of American Literature*—a work of the highest merit both in its selections from standard authors, and in its biographical and critical sketches—is elegantly printed upon tinted paper, illustrated with twenty likenesses of authors, and bound in the richest style, (in Turkey morocco,) thus uniting an attractive exterior with literary merit of a high and permanent value.

Among the portraits are Dana, Bryant, Longfellow, Irving, Whittier, Lowell, and Mrs. Stowe. Mr. Scribner has this choice volume for sale, and we are sure that not even his rich English stock will offer anything more inviting for the holidays. Only 250 copies have been published; price $6.

MESSRS. DERBY & JACKSON have issued six additional volumes of their serial edition of the French Classics;—these are *La Fontaine's Fables*, 2 vols., *Madame De Staël's* Corinne, a second volume of Pascal, and a volume each of Voltaire and Chateaubriand. This is an attractive library edition, and the works which it embodies will be greatly sought after by those who desire a more familiar acquaintance with the standard literature of Europe. The edition of the *British Classics*, issued by the same house, is highly appreciated by the literary public.

THE THREE WAKINGS. WITH HYMNS AND SONGS. By the Author of "The Voice of Christian Life in Song." New York: Robert Carter & Brothers.

We know not to whom we are indebted for one of the most elevated and refreshing hours of spiritual thought and emotion we have ever enjoyed, but the author of this little volume of Hymns and Songs deserves more than the commendation of the critic—the gratitude of the Christian. The lover of poetry will find here many a gem, and the lover of the higher harmony of divine truth, will find almost every page a mine of precious thought. With the evangelical fervor of Bonar and M'Cheyne the author unites much of the strong metaphor, the chaste richness, and the subdued pathos of Keble.

WOMEN ARTISTS IN ALL AGES AND COUNTRIES. By Mrs. Ellet. New York: Harper & Brothers.

The wealth of art and the wealth of woman's genius as developed under the stimulus of art, is here garnered up by loving and appreciating hands for the multitude to whom Mrs. Ellet is accustomed to minister instruction and enjoyment. The volume indicates a wide acquaintance with the history of art, a cultivated taste, and a spirit of genial and generous criticism. It will be valuable as a hand book in these days of abounding picture galleries; and a handsomely illustrated edition would be a favorite book for the holidays. The Catalogue of the Messrs. Harper grows richer with every new issue.

JUVENILES AGAIN.—We advise all who are in quest of children's books, whether for Sabbath-school libraries or the home circle, to visit the store of Carter & Brothers, No. 530 Broadway, and look over the new volumes of their *Fireside Library* (we would particularly recommend "Kate and Effie," and "First and Last Journey") and the recent issues of the Presbyterian Board, which are always to be found on their shelves. Several of the latter, "Ways and Ends," "Basket of Chips," "Arthur Singleton," etc., are inviting specimens of juvenile literature.

DR. SPRAGUE'S ANNALS.—That indefatigable worker, Rev. Dr. Sprague of Albany, has completed the sixth volume of his *Annals of the American Pulpit*, embodying sketches of several hundred Baptist ministers. The same candor, impartiality, thoroughness, suavity, vivacity, and grace which have marked the preceding volumes, appear upon every page of this. Dr Sprague ought to be elected the Pontiff of the true Catholic church, for his head and heart embrace with equal discernment and affection "all who profess and call themselves Christians." It would hardly be possible to infer from these volumes to what particular denomination of Christians their author belongs, except that he is evangelical in faith;—yet we do not doubt that he will treat Unitarian divines with entire fairness, in the volume to be hereafter appropriated to them. This spirit of genuine Catholicity renders each volume acceptable to a wide circle of readers outside of the denomination which it specially commemorates. This volume on deceased Baptist ministers, is enriched with contributions from many living civilians and divines, and like its predecessors, forms an important link in the religious history of the country.

So captivating is Dr. Sprague's style of biography, that we do not wonder at the dilemma of a venerable minister, whether it were more to be desired to live to complete his centennial, or to die at once for the sake of being so worthily embalmed. Far distant be the day when some less skillful hand shall be called to commemorate this prince of biographers.

THE BOOK OF THE TWELVE MINOR PROPHETS, translated from the original Hebrew, with a Commentary, Critical, Philological, and Exegetical. By E. Henderson, D.D. Andover: W. F. Draper; New York: John Wiley.

Dr. Henderson was one of the most acute and cautious of interpreters, but little given to those spiritual and fanciful expositions of matters of fact, which mar so many commentaries on the Old Testament. His learning was sound and varied, his judgment mature, and his spirit thoroughly evangelical. His commentary on the Twelve Minor Prophets is perhaps his ablest work; at all events it is most in requisition, because of the scarcity of good commentaries upon this portion of Scripture.

Prof. Barrows furnishes an admirable preface to this American edition, in which he gives a sketch of the author, and suggests some valuable principles for interpreting prophecies. Mr. Draper has issued the work in that careful and elegant style which marks the Andover press. We heartily welcome and commend this contribution to sacred literature.

BRITISH NOVELISTS AND THEIR STYLES. By David Masson, M.A. Boston: Gould & Lincoln. New York: Sheldon & Co.

This volume embraces a series of lectures delivered by Prof. Masson in Edinburgh in the spring of 1858. The fine powers of criticism and the wide extent of learning which Prof. Masson has exhibited in his Life of Milton, will have prepared the reader for the exuberant and thorough treatment of the department of literature comprised in these four essays. The author ranges over a wide field, from the romances of the era of the Conquest down to the latest novel of this most Realistic age. Of course much of this period is disposed of in general groupings—"the Characteristics of the Century," etc.; yet the author finds space for particular criticisms on the leading novelists of each generation. Prof. Masson shows that he has read much and well, but he is chary of his personal comments upon authors, preferring to treat of schools and styles, and to give a resumé of critical opinions, leaving the reader to his own reflections. With Scott, however, he is sufficiently positive to please an Edinburgh audience. The work will be valuable both as a pleasant and instructive talk about writers with whom every educated man claims some acquaintance, and as a philosophical and judicious statement of principles which should govern fictitious literature.

EDUCATION IN IRELAND.

From our Irish Correspondent.

A SERIOUS crisis has come with regard to the *education* of this country. You have probably seen something of the document lately put forth by the Romish hierarchy of Ireland. They demand a separate grant from the National Exchequer for educational purposes. The system of national education now in operation in this land for some thirty years, does not satisfy these pastors of the Roman fold. Little by little concessions have been made in the outworking of this system, to remove the scruples of the Papal priesthood. But all in vain. Light and intelligence is spreading through the multiplication of our national schools—this the Church of Rome cannot tolerate. One would have imagined there were *checks*, and precautions, and "regulations" enough to satisfy the most zealous Romanist that nothing approaching to proselytism could go on in these schools. But it will not do. Rome *cannot* be satisfied while the popular mind is being aroused, and men are taught to think—and possibly to express these thoughts. Books are now to be found in the cabin of the poor Romanist, though the number be few—and perchance among that few a *Bible*. This is a weapon dreaded by the Propaganda more than bayonets or rifles. The legions of the Vatican fall before the "sword of the Spirit." Rome knows this well. Hence this determined assault upon an education even partially free. The Hierarchy now claim to have the matter, as far as four millions of Ireland's people are concerned, entirely in their own hands. The state must pay, but the state must have no liberty of inspection. Minor Maynooths are to rise up over the land—built, I presume, with British gold, and certainly to be supported from the national purse of Britain. Such is the latest demand from the Bench of Bishops. It is not even *asked* as a boon—it is *demanded* as a right. But Rome is never over-modest, and we are not surprised at this. There are, I trust, enough clear heads and sound hearts amongst us to resist such a proposal. But who can be sure of the right thing being done within our halls of legislation? The Romish Church has made the move adroitly. Well do they know the importance of thirty or forty votes within St. Stephens to *any* ministry that may hold the reins of office. But aback of these our legislators is a mighty mass of sound public sentiment—a people moved by higher and truer impulses than those which would often dictate the policy of timid or selfish statesmen.

This vexed question of education is not, I perceive, unknown on your side the broad Atlantic. In some quarters, I believe, you have suffered from Rome's determined hostility to the Word of God. You can sympathize with us in our efforts to protect the people from the fettering of the intellect and the soul by the so-called spiritual guides of the people. As the Romish element grows upon you, the struggle will be all the keener. But we hold on to the hope, that by the strength and grace of God given to England and America, they will continue to be what now they are—the homes of freedom and of truth.

The Revival.

A rather novel gathering has been held in the Music Hall of our town this week. The Bishop of the diocese has been presiding at a series of meetings of his clergy, convened for the consideration of several topics previously indicated. Among these "The Revival" and "Lay Agency" have a prominent place. As the meetings are not open to the public, I cannot of course give an account of them. But an assemblage of this kind, under such presidency, for the discussion of such subjects is in itself one of the interesting "signs of the times." The Established Church begins to feel the necessity of more vigorous action. The "lay-agency" question is rather a new one in that quarter, though, if I remember right, it forms an

important element in the Episcopal Church in the United States Perhaps I may be able, by next mail, to give you some more definite information with respect to this "Conference" The Bishop (Dr. Knox) is a man of a catholic spirit, and ready, as far as may be, to unite with his "nonconformist brethren."

In many of our rural congregations the (half-yearly) communion is being held at this season. Large additions have been made to many of the churches as the fruit of the revival. But it is not in the *numbers* only that the ministers rejoice. The earnest faith and holy love and fervent zeal of many of these converts are most refreshing, and help greatly to stir up and quicken the spiritual life of other Christians. One minister in the neighborhood of Belfast had 250 added to his church at the communion about three weeks ago, another nearly 200, another 150, and so on. The spirit and deportment of multitudes of these young believers are worthy of all admiration. A pleasing illustration of this came under my notice this week. About three months ago a young woman was "stricken" at an evening meeting in one of our churches in Belfast I saw her the following day. She was a stranger to me, but I soon perceived that she was a remarkably intelligent young woman. The father and brothers are artists, but in no way connected with any of our churches. During the two hours that this girl was under this "physical prostration," in one of the rooms connected with the church, she repeated over many portions of the Psalms and the whole of M'Cheyne's "Sea of Galilee" Yet she told me the following morning that she had not the slightest recollection of having said a word. When I called (at the request of a friend) I found her rejoicing in God her Savior. She spoke with exceeding beauty and feeling, both to myself and to two friends in the room at the same time. In about a fortnight she was able to go out again. She soon set about *doing something for* Christ Among other "labors of love," she persuaded several young friends to join with her in opening an evening school two nights in the week hard by a large factory in the neighborhood of our town. Thither this young woman—a very superior person—and some nine or ten others walk out a mile and a half, and a mile and a half home again, twice every week, to give instruction to about 100 to 130 young factory girls in reading, writing, counting, etc., but especially in Scriptural knowledge. I need hardly say that it is all a gratuitous service, and right heartily is it done. One of the teachers told me that about the half of these girls could not read at the opening of the school, but that now they have committed almost the whole of the "Shorter Catechism." This work, like others of a kindred character, is carried on with that unostentatious "charity" which is so lovely an ornament of the followers of him who was meek and lowly."

The following extract is from a speech delivered in our town this week by Rev Dr Fleary, one of the most distinguished and faithful ministers of the Episcopal Church in Dublin. It was addressed to a meeting of "The London Society for Promoting Christianity among the Jews."

"They heard of the movement in Dublin. They had heard that it was not the eloquence of any man working upon the minds of men, and frightening women, that had done it, but that the movement had been spread by the influence of the spirit of God. He found that numberless drunkards had given up drunkenness since the work commenced in this part of the country, that the profligate had become reformed, and good effected in many ways. When in Dublin, they read in newspapers there that more cases were brought up at the petty sessions in Belfast than formerly, and it was all to be attributed to the revival. The writer of that article or paragraph must have been a silly man not to see that it had not proved nothing with regard to the revival. They had a saying, *non causa pro causa*. He would like to know if those who were brought up at the court were men who had been praying last week and were brought before the magistrates this week. (Hear, hear.) In Ephesus, when they had a revival there, 'all the lewd fellows, of the baser sort, gathered together and said, "these folk-es that have turned the world upside down are come hither also." (Laughter and great applause.) They brought the Apostles before the petty sessions—(laughter) and before the town-clerk but he gave them sensible advice: 'Seeing, then that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly' (Laughter and applause) That in Ephesus was an effort of Satan against the spread of the Gospel, and the devil would try still to bring discredit on the cause of religion. If the writer of the paragraph, when he reported the number of cases, had stated what was the cause of their being in custody, or what class of people they were, then there would have been some information to it on the matter; but without these facts they could form no opinion on it. The same had been said in other places with regard to crime In Lurgan, as an instance, a tobacconist complained when seven cases were before the court, and said: 'This is an extraordinary state of things when the revival is going on here.' But of these seven cases, four were Roman Catholics. He had got so satisfied, at the morning meeting, with the revival, that he could hardly speak of anything else."

Belfast Oct 21, 1859 ZETA.

THE PRINCE OF WALES AT OXFORD.—ENGLAND OF THE FUTURE.

In the most quiet and unostentatious manner the heir of the kingdom came to Oxford last week, went to Christ Church, the magnificent foundation of Wolsey, entered his name, and then proceeded to Pembroke College,—the college of Dr. Johnson and of John Pym, the Master of which, the active and liberal Dr. Jeune, is Vice Chancellor,—and was matriculated. So the Prince is a veritable "Oxford man." The Prince does not reside in college; a private house has been vacated for his convenience by Mr. Wyatt, a surgeon. The house is not inappropriate, and has its history; is called Frewen Hall, after a medical professor of that name, and it has had a succession of occupants of that order. In it Dr Eidd, Reg. Prof., wrote his volume of the Bridgwater Treatises; and the whole place, and particularly out-of-the-way parts of it, is, or was, more than redolent of man physiological and anatomical. The house forms two sides of a square, and the entrance is by a court yard, the old oak gate of which bears the carved inscription, 1666. Mr D C G, a member of Yale College, who spent a few, too few, hours in it, in 1852, said "he supposed it was the oldest house he ever slept in." But our old English houses are novelties. This new house of 1666 usurps the site of one of three centuries before, upon the crypt of which it now stands; beneath and supporting the dining-room of the Prince, are massive pillars and groined roof, the remains of a religious house, in which Erasmus resided when he visited Oxford; and one of the colleges, and its chapel particularly, Brazenose, was partly constructed of materials taken from this dissolved and alienated establishment. The coming of the Prince gave rise to a brief discussion in the papers, touching the comparative merits of the Scotch and English universities—larger and more liberal culture being claimed as the merit of Scotland, and a grand array of great names was cited for Edinburgh. There is something, but not much, in this. There is no "vulgar error" more erroneous than the universal estimate made of universities, and what they can do;—no ignorance more crass than that which expects certain if not uniform results from university training, at the best. There is great popular ignorance on this subject; also there is self deception, overestimate, and quackery in other quarters. But there cannot be illustration or dissertation here. As to the Prince, there is no doubt that he comes to Oxford far better educated than thousands are who leave it B A. or M.A. A few years since the education of the royal children was accurately described, and I reproduce the description here:

"A primary regard is paid to moral and religious duties. They rise early, breakfast at eight, and dine at two. Their various occupations are allotted out with almost military exactness. One hour finds them engaged in the study of the ancient—another of the modern authors, their acquaintanceship with languages being first founded on a thorough knowledge of their grammatical construction, and afterwards familiarized and perfected by conversation. Next they are trained in those military exercises which give dignity and bearing. Another hour is agreeably filled up with the lighter accomplishments of music and dancing. Again the happy little party assemble in the riding-school, where they may be seen deeply interested in the various evolutions of the *menage*. These—while drawing and the further exercise of music, and the lighter accomplishments, call off the attention of their sisters—the younger Princes proceed to busily engage themselves in a carpenter's shop, fitted up expressly for them, at the wish of the Royal consort, with a turning-lathe and other tools essential to a perfect knowledge of the craft. They thus early become, not only theoretically, but practically acquainted with the useful arts of life. A small laboratory is occasionally brought into requisition, at the instance also of their Royal father, and the minds of the children are thus led up from a contemplation of the curiosities of chemical science and the wonders of nature to an inquiry into their causes. This done, the young carpenters and students throw down their saws and axes, buckle their philosophy, and shoulder their miniature percussion-guns—which they handle with the dexterity of practised sportsmen—for a shooting stroll through the Royal gardens The evening meal, the preparation for the morning's lessons, and brief religious instruction close the day."

What it most concerns the Prince of Wales, and the nation, that he should learn, he will not, except by miracle or by marvelous intuition, acquire at Oxford. There, beyond all question, have been and are forces evolved, distributed, and applied, which are effecting a *metastasis* in the life of the Established Church, and in the life of one of the nations within the English nation.

These forces are working under the very bases of the Throne with great skill. The old and well-adapted instruments of the clergy are being employed to construct an academico-ecclesiastical despotism. Vast resources are available for these ends; and the work has been and is carried on, much as the Temple of Solomon was built. Then the great arsenals, and agencies, and resources, and means of every kind have not to be gained by the Anglo-Jesuits. They have, mainly, the universities; they have, mainly and increasingly, the church and the ecclesiastical organization. The silent revolution wrought on, by, and from Oxford, within twenty years, is great and incredible. It is going on and will go on. It will acquire a power in and over the state which will render good, free, independent civil government impossible in England. Any way England will be revolutionized: either by this silent, steady working of great and powerful institutions—acting upon every class, and transforming the natural character, or upon a discovery—perhaps too late for any moral counteraction. There will be an open and convulsive crisis. All this is certain; certain as demonstrable facts can be; as certain as moral laws, as seen operating in the history of states; certain as the phenomena of mind and of society.

All this the Prince of Wales and the heir of the kingdom will not see. There is none to whisper half a fact of this kind to him, none to point the index finger; unless, indeed, the Baron Bunsen should revisit England, and repeat the most solemn protest and appeal to God which he made when the claims, character, and pretenses of Anglo-Jesuitism were forced upon his notice, as minister for the King of Prussia. After an exposition as such a student of theology and of ecclesiastical history for, then, twenty-five years could give, he said:

"If an angel from heaven should manifest to me, that by introducing, or advocating, or merely favoring the introduction of such an Episcopacy into any part of Germany, I should not only make the German nation glorious and powerful above all the nations of the world, but should successfully combat the unbelief, Pantheism, and Atheism of the day—I would *not* do it: so help me God. Amen!—we may be doomed to perish, church and state; but we must not be saved, and cannot be saved, by seeking life in externals."

Thus spake BUNSEN;—now that Alex. Humboldt is dead, perhaps the largest and most cultivated mind in Germany, and with religious culture and specialities beyond his;—thus spake BUNSEN to the man who in more senses than one represents the University of Oxford, and the powerful class which would not only save the nation by ecclesiastical forms, but make those forms the sword and scepter of a clerical despotism. May the omen be averted.

Oxford, Oct. 28, 1859 W.

Religious Intelligence.

CONGREGATIONAL.

MAINE—Father Sawyer's tombstone, now in course of preparation, says *The Bangor Courier*, bears the following inscription:

REV. JOHN SAWYER, D.D.,
Born in Hebron, Ct., Oct. 9, 1755;
Graduated at Dartmouth, 1785;
Ordained and settled at Oxford, N. H., Oct. 2, 1787,
Installed at Boothbay, Me., Oct., 1788;
The First Missionary employed by the Mass Missionary Society in Maine;
The Originator of the Movement which Resulted in the Bangor Theological Seminary;
The Founder of many of the Congregational churches in Maine;
The Patron of Education, Sabbath-schools,
and Revivals;
He was unremitting and self-sacrificing in his efforts to do good through all his extended pilgrimage, which terminated, Oct. 14, 1858, at Bangor, aged 103 years and 5 days.
Be dier of Christ, well done:
The battle 'a noble fought, the victory won.

Bangor.—A farewell missionary meeting, preparatory to the embarkation of three missionaries and their wives from that city for the Mendi Mission, West Africa, was held in the First Congregational church, on the evening of Nov. 15th Addresses were delivered by some of the clergymen of that city, by one of the Secretaries of the Am Missionary Association, and by the missionaries themselves, Rev. Geo B. Claflin, a graduate of the Bangor Theological Seminary, Rev. J. H. Dodge of Andover Theological Seminary, and Mr Richard Miles of Ohio—with their wives They sail in the good brig Executive, Capt. Lee, direct for Sherbro Island, West Africa. The lumber and other materials for two houses for the missionaries, (to be erected in Africa,) have been prepared and put on board the vessel, under the superintendence of Deacon Allen.

New Sharon—Rev. J E Adams was ordained and installed over the Congregational church in New Sharon on the 19th ult Sermon by Rev H. Q. Butterfield; Ordaining Prayer by Rev. G. W. Habaway; Charge to the Pastor by Rev J Adams; Right Hand of Fellowship by Rev. E. Hawes; Address to the Church and Congregation by Rev. J. T. Hawes

Prof. Chadbourne—Prof Chadbourne arrived home a few days since, in good health and excellent spirits, having had a most delightful summer trip to Iceland. He will be in excellent trim to enter upon his duties here at the commencement of the spring term.—*Brunswick Telegraph.*

VERMONT—**Domestic Missionary Society.**—We have received the last report of this Society, from which we learn that there were 36 laborers under commission during the year in the "Ordinary Department," and that 34 fields were occupied. The number of members in the aided churches is 1,322 There were added to these churches during the year, 201; of whom 140 were added by profession The number of hopeful conversions reported is 175. The aided churches contain a fraction over 40 members each on an average.

In the "Itinerant Department," the number of fields occupied during the year is 44, in only 28 of which are churches The amount expended on this field last year is $5,004 50, nearly two-thirds of which were contributed by the people themselves. The whole number of church-members on this field is 828. The additions were 111 more than the removals The missionaries reported 81 hopeful conversions. The total number of fields occupied during the year, in both departments, is 83; some of which embrace several towns. The aggregate average attendance on public worship is 7,116. Total Sabbath-school scholars 2,570, that were visited by Sabbath-school missionaries. The schools connected with the churches average 4,064 pupils. Amount contributed to benevolent objects $1,380 87. The receipts of the Society were as follows: For ordinary operations, $4,300 70; for itinerant missionaries, $2,448 52; from itinerant fields, $1,978 19; for Children's Missionary, $106 85;—total, collections and donations, $8,834 26 Other receipts swell the amount to $9,540 71.—*Cong. Journal.*

MASSACHUSETTS—**Natick.**—An Orthodox Congregational church was organized on the 17th inst at South Natick. Seventeen persons were recognized as its first members.

The same day Rev. E Strong was ordained pastor. Rev. Dr. Stowe of Andover preached, and Rev. Messrs. Hooker of Boston, Thompson, Means, and Mitchell of Roxbury, Dowse of Sherburne, Baker of West Needham, Tyler of Natick, and Dr. Clark of West Newton, took part in the services It was in this place that Rev. John Elliot, "the Apostle to the Indians," labored, and gathered the first Protestant Indian church ever established in America He lived to see twenty-four of the natives engaged in preaching the Gospel. The first Bible printed in America was Elliot's Indian Bible Some of the Indian priests bitterly opposed Elliot, but he boldly declared, when they threatened his life, "I am about the work of the great God, and my God is with me, so that I neither fear you nor all the sachems in the country. I will go on; do you touch me if you dare!" After a life of eminent usefulness, he died, 20th of May, 1690, in the eighty-sixth year of his age.—*Traveller.*

CONNECTICUT—**Yale College**—The Yale Literary Medal has been awarded to C P Dutton of the Senior Class This is the third year that the medal has been borne off by the class of '60. Seven new scholarships have recently been established; six, called the Harmer Scholarships, yielding each $100 per annum, to be given to deserving students of small means, were founded by the late Thomas Harmer Johns, Esq., of Canandaigua, N Y; the other, called the Hurlbut Scholarship, yielding $60 per annum, is to be awarded to the student who is second in rank at the examination for the Woolsey Scholarship. The whole number of students now in College is 642.—*Cong*

Warren.—Rev. Francis Lobdell, late of Union Seminary, N Y, was ordained pastor of the Congregational church of Warren, Ct., on Thursday, Nov 3d.

Reading of Scriptures and Prayer by Rev. Ewarts Scudder; Sermon by Rev. J. L. Dudley; Ordaining Prayer by Joseph Eldridge D.D.; Charge to the Pastor by Rev. F A Soencer; Right Hand of Fellowship by Rev Chas. Wetherly; Charge to the People by Rev. D. D. T. McLaughlin.

PENNSYLVANIA—**Farmington**—Rev. A. K. Fox was ordained to the work of the Gospel ministry, by an ecclesiastical council, which met at the Congregational church in Farmington, Pa., on Tuesday, Oct. 25th. Introductory Services by Rev. C. F. Massey of Westfield; Sermon by Rev. T H Rouse of Jamestown; Ordaining Prayer by Rev. E Taylor of Ashville; Charge by Rev. W. T. Reynolds of Kiantone; Right Hand of Fellowship by Rev Mr. Chapman of Sinclairville; Address to the People by Rev. W D. Henry of Ellington. The examination of the candidate was thorough and satisfactory. It was most admirably sustained, displaying an ability, a knowledge of theology, which is seldom equaled by a student of the schools. We predict for our young brother a useful and effective ministry.

ILLINOIS—**New Rutland**—An ecclesiastical council was convened at New Rutland, November 3d, by invitation of the Congregational church of that place, for the purpose of ordaining to the work of the Gospel ministry Mr Robert Samuel.

Introductory Prayer, Rev. G. W. Goodale; Reading of the Scriptures, Rev J. M Brown; Sermon, Rev. L. Taylor; Ordaining Prayer, Rev. E. Jenney; Charge to Candidate, Rev. L. F. Waldo; Right Hand of Fellowship, Rev. S S. Morrill; Concluding Prayer, Rev. J McConn.

Mr Samuel is a graduate of Dartmouth College and of Chicago Theological Seminary. The first two years of his theological course were spent at Andover, and he is a thorough believer in the New England Theology Since his graduation, in May last, he has resided in New Rutland, and preached alternate Sabbaths in that place and at Nebraska, twelve miles distant. In both places he has been doing a good work, though laboring under great disadvantages, and is much loved by the people

The public exercises were appropriate and interesting—particularly so to the inhabitants of the place, many of whom had seldom, if ever, listened to services of the kind before.—*Cong. Herald.*

CANADA—**Canadian Theological Institute**—This school of the prophets has just entered upon its twentieth annual session in Toronto, under its present able Theological Professor, Dr. A. Lillie. Since its organization, the average number of students has not exceeded eight The present term is commenced with a class of *thirteen*. This is the only Congregational institute for the education of the rising ministry in the whole of British America, its Alumni being already dispersed throughout the breadth of the continent, from Nova Scotia to Vancouver's Island. The Commencement exercises were held on Wednesday, Oct. 12th, in Zion chapel, Toronto. Patrick Freeland, Esq, Treasurer of the Institute, presided Rev. T M Reikie, (editor of *The Canadian Independent*,) Bowmanville conducted the devotional service Rev. F. H. Marling, Secretary, reported some encouraging facts respecting the useful employment of the students by the Missionary Society during the vacation, and the cheering increase of their number for the term now commencing Rev. Edward Ebbs of Paris delivered an address to the class, on the peculiar temptations and spiritual difficulties attendant upon student life. Dr. A. Lillie, Theological Professor, briefly saluted the Class, and the friends of the Institute, introducing Mr. Peterson of Glasgow, Scotland, Treasurer of the Scottish Congregational Academy, who very cordially expressed his high appreciation and warm sympathy toward this Institute, of which he gave a practical assurance, in proposing to be one of five, or six, to wipe off entirely the existing debt, that the Class might resume its studies free from pecuniary embarrassment. The Chairman promptly accepted the proposal, and assumed a like share of the arrears.

COLUMBUS.

ENGLAND—**London**—The Lord Mayor attended Divine service at the Weigh-House chapel, Fish st. Hill, on Sunday morning, October 29th on the occasion of the return of Rev. Thomas Binney, minister of the place, from Australia, after an absence of two years. Mr. Binney, after reading the 147th Psalm, gave a short address to a very crowded congregation, who anticipated his arrival, and alluded in a very feeling manner to his providential deliverance and restoration to the church, it being at one time his intention of taking a passage from Australia in the Royal Charter steam-ship, whose fast sailing character was much advertised in Australia; but circumstances preventing, he determined upon an overland route.

PRESBYTERIAN.

Navy Chaplaincy.—The President has appointed Rev. D X Junkin, D.D., Chaplain in the U. S. Navy. The appointment will prove gratifying to a large circle of friends, and confer a service on Pennsylvania, by enabling him to complete his History of that Commonwealth, in the relief it will afford from the cares of parochial duty.

Rising of the Elders—Pursuant to a call through *The Southern Presbyterian*, a preliminary meeting of the ruling elders of the Presbyterian churches of Charleston and the vicinity was convened in the lecture-room of the Glebe-street Presbyterian church, on Saturday evening, the 29th Oct, at half-past 7 o'clock, for the purpose of making arrangements for a general convention of the ruling elders of the Presbyterian churches within the bounds of Charleston Presbytery.

Error Corrected.—We stated some weeks since that Dr. Wilson, who was shot by Rev. John W Mosely, in Sarcoxie, Mo., about the 1st of October, was killed. We learn since that that was not the fact. He was severely wounded, but did not die, and it is thought now that he will recover The Grand Jury have found a true bill against Mr Mosely, and he will, therefore, undergo another trial before the civil courts.—*Presbyterian Herald.*

Protest.—A sensation has been caused among the professing Christians of California by the publication of a long letter of Frederick Billings, Esq, refusing to be one of a "Board of Regents" in a college to be established by the Old-School Presbyterian Church in San Francisco Mr Billings protests against having an Old-School Presbyterian College in the state; he says he considers it his duty, and the duty of every Protestant, to assist in building up one great university under the joint control of all the Protestant denominations.

EPISCOPAL.

Virginia—The Alexandria Seminary has reason to be proud of its friends. On the very day that Aspinwall Hall was dedicated, having been built from the munificence of two New York Churchmen at a cost of $20,000, steps were taken to double the size of the building, by adding a transverse wing at either end, each wing to cost $10,000. The Alumni of the Institution undertook to raise the amount for one wing, and $2,200 are already subscribed. Mr Bohlen and his sister of Philadelphia have already undertaken to build the other wing, so that time only is needed now to complete the whole.

On the morning of the dedication, during the whole of the services, a swarm of honey bees was seen clustering around the bold and beautiful cross that surmounts the spire of Aspinwall Hall. The beauty of the symbol touched all who saw it, and the fresh stores of *honey* are coming in already.

Gambier College—Prof. J. C Zachos, formerly at the head of the primary department of Antioch College, has been appointed to the Chair of Elocution and Belles Lettres in Kenyon College, Gambier. This is a position which Mr Z will fill with credit to himself and to the satisfaction of those interested in the institution.

Church of England Pomp at Trinity.—Trinity church, New York, was the scene of a novel display lately. The "Lord Bishop" of Nova Scotia preached there, and some of the usages of the English Established Church were introduced. The Bishop wears the broad-brimmed hat, common with high officials in the Established Church in the old country. He wore during the services the daintiest fancy colored kid gloves, and a regular English "Beadle" was provided by Trinity for the occasion. Armed with his glittering staff of office, the "Beadle" escorted the Bishop from the chancel to the pulpit, and after the sermon back again, with solemn pomp and gravity.

Protestant Children in Romish Schools.—It is estimated that more than one-third of the income of Roman parish schools comes from Protestants The Roman children are, for the most part, of the poorer classes. They are favored. The schools are *for them*. The Protestant children *pay*. They are both *cash in hand* and *investment* at one and the same time.—*Churchman.*

BAPTIST.

Alabama.—Jeremiah H. Brown, who had agreed to support fifty-two young men studying for the Baptist ministry of Howard College, Ala, at an annual cost of $13,000 in the aggregate, has recently endowed a theological chair in that college, by the contribution of $25,000, in addition to his former pledge.

Japan Mission.—On Thursday evening, at half past seven o'clock, the missionary services connected with the departure of Rev. Mr Goble and his lady, together with a native Japanese, (Samuel Senthoro,) took place in the Laight-street Baptist church. The house had an extremely large audience, and among the number present were several local clergymen. On the platform were Rev. Messrs. Hall, Armitage, and Dowling.

Baptists in Germany.—At the recent anniversary of the Bible Union, Rev Howard Osgood said:

"There are many places not far from Berlin and Hamburg, in which Baptist ministers must crawl into town by night, and baptize by night. But Baptist principles are spreading in Germany. Some of the best German scholars do not pretend to found infant sprinkling on the Bible, but on good old usage. They baptize children on the faith of their parents taking it for granted that they are all Christians. As to illegitimate children, which greatly abound, they baptize them for the state, on the faith which they are going to have."

Free-Will Baptists.—The Free-Will Baptists of the United States and Canada have been holding their seventeenth Triennial General Conference at Lowell The General Conference is composed of delegates (clerical and lay) from the *Yearly Meetings*; these are composed of delegates from the *Quarterly Meetings*. There are 30 Yearly Meetings, and 143 Quarterly Meetings, comprising 1,298 churches, 59 711 communicants, 1,044 ordained preachers, and 202 licensed preachers. The increase the past year has been one Yearly Meeting, 11 Quarterly Meetings, and 92 churches.

LUTHERAN.

The Church at Zoukaville.—Dr. Hauer's church at the above place, in Baltimore co., has enjoyed for the last few weeks an extensive work of grace. Some twenty souls have passed from death unto life, and enrolled themselves among the followers of the Lamb, and many others are inquiring what they must do to be saved.—*Lutheran Observer.*

Lutheran Colony.—We are informed that arrangements are being made to organize a *Lutheran Colony*, to emigrate and locate in Missouri.

MINISTERIAL AND CHURCH REGISTER.

Ordinations.

BRUSH—Mr Jesse Brush was ordained pastor of the Presbyterian church at Susquehanna Depot, Pa, on Wednesday, the 2d day of November, by the Presbytery of Montrose. Sermon by Rev. S H Cox, D.D.

GOODWIN—Rev. Edwin P. Goodwin was ordained to the Gospel ministry at Burke, Vt, on the 10th inst. Sermon by Rev. H. N. Burton of Newbury.

NOTT—Rev. Charles D. Nott was ordained pastor of the church at Mohawk by the Classis of Montgomery, on the 25th of October. A sermon appropriate to the occasion was preached by Rev. R. Wells, D.D.

REID—Mr A. S. Reid was ordained on the 4th inst., by the Presbytery of Madison, and installed over the church of Vevay, Ind

RICHARDSON—Mr. William T. Richardson formerly of Franklin, Mass, was ordained as an evangelist, Oct 5th, at Saybrook, O.

SNELL—Mr William W Snell, a son of the venerable Rev. Dr. Snell of North Brookfield, Mass, was ordained as an evangelist at Winona, Minnesota, Oct. 16th. Sermon by Rev H. Willard, and Ordaining Prayer by Rev. B. P Stone, D.D., of Concord, N. H.

Changes.

BELL—Rev. E. Bell of South Woodstock, Ct, has accepted a call of the Baptist church in Wickford, R I.

BELLAMY—Rev. David Bellamy, late of Mount Morris, has taken charge of the First Baptist church in Rome, Oneida co., N Y.

BOYD—Rev. A. H. H Boyd, D D, of Manchester, Va, has been elected to the Chair of Ecclesiastical History in the Theological Seminary of the New-School Presbyterians at Charlottesville.

CADY—Rev Edwin C Cady, a recent graduate of Hamilton Seminary, has accepted the call of the Portland Baptist church, St. John, N B.

CAHILL—Rev. Dr. Cahill has postponed his departure from Ireland till the middle of November, when he will take passage by the Galway line of steamers. He purposes remaining in America until the end of next May.

CLARKE—Rev. W. F. Clarke, late of Waukesha, Wis, (formerly of Canada,) entered upon his new missionary field at Victoria, Vancouver's Island, on the 6th of August.

CLAXTON—Rev. Dr. Claxton has resigned the rectorship of St. Paul's, Cleveland, to accept a call from St. Luke's, Rochester.

CLYMER—Rev J. M Clymer has accepted a call to Woodstock, Va

CORNING—Rev. J. Leonard Corzine, pastor of the Westminster church, Buffalo, has resigned his charge for the purpose of accepting a call to the First Presbyterian church of Milwaukee Under his pastorate the church has enjoyed a high degree of prosperity.

GRAVES—Rev. S. Graves has accepted the call to the pastorate of the Central Baptist church, Norwich, Ct

HOWARD—Rev W. G. Howard, D D, now of New Orleans, who has been preaching to the Baptist Coliseum-place church during the past year, has been elected to succeed Rev Dr W. C. Duncan, who has resigned on account of ill health.

LAVERTY—Rev. James C. Laverty was received from the New-School Third Presbytery of Philadelphia by the Presbytery of Philadelphia, at its late meeting.

MAHAN—Rev. A. Mahan has accepted the presidency of Adrian College, Mich, a new institution just commencing its first term

MATLACK—Rev. Lucius C. Matlack, Cleveland, has entered energetically upon his work as General Agent of the Ohio Christian Anti-Slavery Convention.

MORRIS—Rev. Robert D Morris of Newtown has been elected President of the Oxford Female College, Ohio.

MORRIS—Rev. Mr. Morris has resigned the charge of St. Philip's colored congregation in Mulberry street, near Bleecker St Philip's was formerly under the pastoral care of Rev. Peter Williams. Mr Morris has been successful in his pastoral services, and was much esteemed by the people of his charge.

NILES—Rev. W. A. Niles of Watertown, Wis, has been compelled by domestic affliction to leave the West, and is at Binghamton, N. Y.

ROBERTS—Rev. R M Roberts of Hillsboro, Ill., has accepted a call from the church of Litchfield, Ill.

RUTH—Rev. P. S. Ruth has removed from Havana, N Y., and taken charge of the Worthington Grammar-school of Kenyon College, a diocesan school for boys

SHELDON—Rev. F. E Sheldon, late of Patriot, Ind., has accepted a call to the Presbyterian church in St. Joseph, Mo.

SMITH—Rev J. L. Smith of Tioga, Pa, has accepted a call to the pastorate in Somerset, N. Y.

Literary Record.

PAMPHLETS.

A. H. M. S—"Co-operation in Home Missions: The Am. Home Missionary Society and the Church-Extension Committee." By Rev. S. W. S Dutton, D.D. From *The New Englander* for Nov. A thorough exposure of the "grab game" which the Presbyterians are proposing to pursue in Home Missions. Ought to be widely read in the New School. There is faithful dealing with the subject.

Slavery—"An Address to the People of North Carolina on the Evils of Slavery. By the Friends of Liberty and Equality." First published by W Swain, Greensborough, N. C., in 1820, and now reproduced in exact fac-simile at 48 Beekman street, N. Y., with a certificate by L Tappan.

Evans—"Benefaction of William Evans to the Town of Smithfield, N Y, and the Evans Festival." Speeches by Gerrit Smith and others.

Our Streets—"Communication from the Street Commissioner, on the business of his Department, for three months ending Sept 30, 1859."

Spinal Curvature—"The Treatment of Lateral Cursature of the Spine by Specific Exercises." By Charles F. Taylor, M D

American Board—"Can the Board be kept out of Debt and in What Manner?" pp. 22. Published by the Board.

People's College—"Exposition of the Plans and Purposes of the People's College," with the speeches of Drs Asa Smith, Mark Hopkins, and Horace Greeley. pp 64.

Old-School—"The Late General Assembly and the Theological Seminary of the Northwest" pp 16.

Sabbath Hymns—"The Sabbath Hymn and Tune Books." Mason & Brothers, publishers.

Adoption—"A Term of Adoption." By James Boggs

Book-keeping—"Paradoxes of Debit and Credit demolished. Double-Entry Results obtained from Single Entry" By Thomas Jones, Accountant. Published by John Wiley.

Sonora—"Report of Frederick Brunckow, Geologist, on the Sonora Exploring and Mining Company."

Choctaws—"Discontinuance of the Mission to the Choctaws." pp 7. Contains that report of the Prudential Committee relating to this subject, and which ought to have been printed and distributed at the annual meeting.

Revision—"The English Bible: Necessity for Renewed Revision." pp. 16.

Worship—"A Nation's Right to Worship God." An Address by Rev. J. H M'Ilvaine, D.D, of Princeton.

Lawyers—"The Relations of the American Lawyer to the State" An Oration at Harvard Law School, by Joseph C. Jackson of Newark.

Rubbardton—"A Historical Address at Hubbardton, Vt., on the Anniversary of the Battle in 1777." By Henry Clark.

Erie Canal—"Proceedings of the New York State Conventions for resuming the Canals," with Documents. pp. 66.

Lafayette College—"Alumnus Address at Commencement." By Rev. J. Washington Wood.

Bagster—"The Catalogue of S. Bagster & Sons, Publishers, 16 Paternoster row, London." pp 64. Bagster's publications are sold here by John Wiley, 56 Walker st

Anti-Slavery—"Proceedings of the Ohio State Anti-Slavery Convention of Columbus, August 10, 1859." pp. 28

Fairfield East—"Historical Sketches and Standing Rules of Fairfield East Association and Consociation," with Statistics of the Churches. Printed by E Hayes, New Haven.

Speaking—"The Universal Speaker, containing a Collection of Speeches, Dialogues, and Recitations, adapted to the use of Schools, Academies, and Social Circles." Edited by N A. Calkins and W T. Adams. 12mo, pp. 314. Boston: Brown, Taggard & Chase.

LITERATURE, SCIENCE, AND ART.

. . . Messrs Rudd & Carleton will publish next week "The Great Tribulation; or, the Things Coming on the Earth"—Dr Cumming's new volume, just issued in England by Bentley.

. . . There are five starch manufactories in the town of Stowe, Vt, each of which consumes from 17,000 to 20,000 bushels of potatoes yearly, yielding about eight pounds of starch to a bushel The cost of the potatoes delivered at the manufactory is only one shilling per bushel. These Vermont hills seem to take to potatoes as naturally as an Irishman, and 500 bushels to the acre is reported as a common yield there this year.

. . . The amount of salt manufactured at Syracuse, New York, is seven millions of bushels yearly. The annual revenue to the manufacturers is three millions of dollars, and the income to the state seventy thousand dollars, as a tax of one cent per bushel is charged by the state on all salt manufactured The whole amount of salt manufactured in the United States is sixteen millions of bushels yearly.

. . . J E Tilton & Co. of Boston will soon issue a new novel entitled "Sir Rohan's Ghost," which has unusual merit in plot and general ability.

. . . The steel engraving from Sir David Wilkie's celebrated picture of "The Preaching of John Knox before the Lords of the Congregation in St Andrews, 1559," has been republished from the old plate, and tolerably clear copies are furnished to Sunday-schools and clergymen at $2 50. Published by Dayton & Co, 37 Park row, New York.

. . . A writer in *The Atlantic Monthly* says: "Richard Greenough once told me that, in studying for the statue of Franklin, he found that the left side of the great man's face was philosophical and reflective, and the right side funny and smiling. If you will go and look at the bronze statue, you will find he has repeated this observation there for posterity. The eastern profile is the portrait of the statesman Franklin, the western of Poor Richard."

. . . A series of interesting experiments has recently been made in England in regard to the tenacity, strength, etc, of glass The experiments upon the direct tenacity of glass, made by tearing specimens asunder, were less reliable and satisfactory than others; and it is stated that more reliance is to be placed upon the tenacity deduced from the experiments on the resistance of globes to bursting, into which water pressure was employed, than upon the tenacity obtained directly by tearing specimens asunder The latter method gave the following mean results of tenacity per square inch, in pounds: Flint glass, 2,413; green glass, 2,896; crown glass, 2,946 The experiments in regard to the resistance of glass to crushing were made upon small cylinders and cubes of glass crushed between parallel steel surfaces by means of a lever The specimens were crushed almost to powder by the violence of the concussion. The mean resistance to the crushing of the flint glass was, in pounds, 13,190; of green glass, 20 206; of crown glass, 21,867

. . . We find the following in *The Scottish Guardian* as an "American extravaganza:"

"There is a county in Virginia where the land is so sterile that when the wind is at the northwest they have to tie the children to keep them from being blown away; where it takes six frogs to see a man, and when the dogs bark they have to lean against the fence; the horses are so thin that it takes twelve of them to make a shadow, and when they kill a beef they have to hold him up to knock him down!"

General News.

FOREIGN.

(The latest European advices are from Liverpool, dated November 5th.)

The Great Eastern's Third Trip.

The Great Eastern left Holyhead on the 2d, and reached Southampton on the morning of the 4th. She experienced very rough weather and a heavy sea on her passage round. *The Times'* account of this third trial says, when the ship was exposed to the roll of the Atlantic she rolled and dipped, but with ease The ship seemed to swing herself with a sidelong, gentle motion over every wave, dropping deeply and easily beyond them, with a regular slow roll, and often quite deep enough to lease one paddle-wheel out of water, turning high and dry in the air. This motion of the vessel is attributed to her very light immersion, and to the fast of her having no upper weights to counterbalance the coals stowed below. The whole roll of the vessel is calculated at only eight degrees each way, or sixteen degrees in all, an everyday amount to smaller vessels, though something for one which was supposed to be almost immovable by wind or sea. The greatest speed attained was over fifteen and a half knots, or close on eighteen miles per hour.

Another Large Ship.

The new Cunard steamer just contracted for with the Napiers of Glasgow, is to exceed the Persia by 500 tons, and will in every other respect be larger and more powerful than that vessel Efforts are to be made with her to surpass anything afloat, both as regards speed and internal arrangements.

The French on the Red Sea.

It is stated that the French Government has resolved on establishing, from December next, a naval station in the Red Sea, in imitation of England.

Cholera among Troops.

The cholera had broken out among the French troops destined to invade Morocco, and carried off several distinguished officers, including Col Lafont, commanding the engineers. The ravages exceeded fifty men per day, and the total deaths were 1,500.

The Pope's Reforms.

The statement is reiterated that the Pope has promised to grant the reforms recommended by the Emperor Napoleon after the insurgents of the Romagna have returned to their allegiance

DOMESTIC.

Harper's Ferry.

The excitement in Virginia in regard to the rescue of John Brown has become so absurd as to be a matter of shame to those who have caused it. Troops have been kept under arms at Richmond; troops have been hastened forward from Alexandria; munitions of war have been expedited from the arsenal at Washington to the arsenal at Harper's Ferry; the railroad company has placed an armed guard to wait upon the highness of the Harper's Ferry bridge, and yet the accounts from Baltimore, based upon the latest information advanced from Charlestown, assure that no enemy has appeared to withstand the formidable preparations; and that the moving cause of the extremely violent popular emotion *was the conflagration of a hay-stack.*

Aid for John Brown's Family.

Ten thousand photographs of Capt Brown (copied from an admirable likeness) have been prepared under the direction of Mr. Thaddeus Hyatt of New York, and are offered for sale at one dollar each, the proceeds (after paying the trifling expense of the work) to go to Capt. Brown's family. We understand that $200 have already been realized from the sale.

In Boston, on Saturday evening, a public meeting was held in Tremont Temple, attended by two thous

THE INDEPENDENT.

TABLE OF CONTENTS.

Our Special Contributors. 1
Light out of Darkness 1
Hail ye Hour at Sunnyside .. 1
"The Court of Death" 1
A Prisoner of Jesus Christ... 1
Sermon by Rev. Henry Ward Beecher..... 2
Editors' Book Table..... 2
Education in Ireland..... 2
The Prince of Wales at Oxford.—England of the Future... 3
Religious Intelligence..... 3
Ministerial and Church Register..... 3
Literary Record 3
Literature, Science, and Art..... 3
General News..... 3
Editorial Articles.
Thanksgiving Day..... 4
Christian Constancy..... 4
The Day of Execution..... 4
Prayer and Action..... 4
A New Conquest from Mexico..... 4
Suppression of Mary Lyon's Views on Slavery . 4
Church Testimony against Slavery..... 4
Rev. Dr. Bethune..... 4
A New Schism..... 4
A Hopeful Sign..... 4
Dr. Cheever's Position.... 4
Advertisements..... 5
Family Reading..... 6
Agricultural..... 6
Foreign Miscellany..... 6
Advertisements..... 7
Editors' Book Table..... 8
From our Washington Correspondent..... 8
Commercial and Financial.. 8
Advertisements..... 8

The Independent.

NEW YORK, NOVEMBER 24, 1859.

TO SUBSCRIBERS.

We are happy to announce that our subscription list is increasing more rapidly than ever before, and as a special inducement to our readers we will say, that for every *two new subscribers* sent us with $5, we will credit the party sending the same with one year's subscription.

THANKSGIVING DAY.

This Day will present the outward spectacle of an almost unanimous national Thanksgiving. So many states concur in observing the same day for this Festival that it is as nearly national as any voluntary act can be under our wide-spread confederation. And yet how impossible it is that the people of all the states should unite in common grounds of national Thanksgiving, when they are severed from each other by social differences and contrasts so wide as those of freedom and slavery. The bounties of Providence as diffused over this magnificent country, with its diversities of soil and climate, they enjoy alike. The benefits of commerce, manufactures, inventions, are shared with tolerable equality throughout the Union. The advantages of one great Federal Government, regulating equally for all the revenue, the currency, the transmission of the mails, the public defenses, and intercourse with other nations, the citizens of the United States enjoy alike. But from this point how wide the divergence in the social condition of the inhabitants of different sections of the country. Here, at the North, peaceful homes, the abodes of industry, peace, contentment. At the South, a sort of barbarian luxury in the dwellings of a few extorted from the toil and sweat of the many, whose cheerless cabins are but a temporary resting-place from the clutches of the slave-trader. How can we with one voice thank God that this is a *free* country?

But let those who do enjoy the blessings of a true civil freedom be the more thankful for their lot. Contrasting their condition with that of struggling patriots in Italy, and with that of affrighted oppressors in Virginia, they may realize as never before, *what* it is to be permitted, as Gov. Morgan so happily expresses it, "to continue in the enjoyment of freedom and self-government, and to pursue, amid the pleasures and comforts of our own firesides, our unexampled career of peace and prosperity." And while we bow before God in thankfulness for the unnumbered mercies of his providence and [illegible] our gratitude by renewed pledges of sympathy with the poor, the oppressed and wronged, and by new vows of consecration to Him who hath bought us with his blood.

CHRISTIAN CONSTANCY.

It is impressive to notice how many of the traits of character enjoined by Christ as essentials of his spiritual religion are also, in certain manifestations, held in honor by the natural judgment, and are admired by men who cannot be said to have any personal share or deep concern in the Christian spirituality. It goes to prove that our common experience and the Revelation by Christ are adapted to each other by the Author of both, and are meant to go together. It shows that human nature and the Bible, instead of being *constitutionally* contradictory, are susceptible of assimilation by the proper restoration and training of the former, and sustain an intimate mutual relation. Man without the Bible would be crude, fragmentary, unfinished. The Bible without man would be a voice into the air, undirected and unmeaning. Such a mutual bond encourages veneration both for the Book and its Inspirer. Not completing by any means the evidences that our religion is divine, it ought to silence for ever the uncandid and flippant charge, that Christianity sets itself apart from men's ordinary sympathies, and frowns ascetically upon their standards of manliness or heroism.

It is so with the quality that is required with such solemn emphasis in many fervent passages of the New Testament,—constancy, or perseverance. Take away the particular *object* of that constancy, and you still have an attribute of man that all poetry praises, history celebrates, and humanity instinctively and universally applauds. In the command of armies, in the sovereignty of a state, in the completion of a scientific discovery, in the achievement of a public enterprise, in the amassing or repairing of private fortunes,—the man who sticks to his purpose, and will not let it go, is the strong man, the famous man, the man that others are apt to believe in and obey. Because, this is the test and the triumph of the individual will; and that is the real measure of power. Compared with the respect paid to this persistency of will, even moral considerations are frequently subordinated. Indeed, such is the power of it, that it is not unusual to see it overcoming differences of opinion, of taste, and of interest,—carrying its points against all odds. There is a kind of fascination in it. Men yield to it as to a fate. It associates with itself the prestige of success, and everybody, at least in America and in this age, knows the cumulative energy of that. We have all probably known some determined spirit, some ambitious politician, or enthusiastic merchant, or stanch Reformer, not very gifted, perhaps, not very wise, not remarkable for tact or resources, and possibly not sound in judgment nor agreeable in manners, who yet accomplishes his ends by simple adherence to his purpose. Through the mass of hesitating, feeble, vacillating people, he moves like the steady and everlasting Gulf-stream through the inert and sleepy seas, sweeping along with him all that touch him and feel his impulse. Weaker natures give way to him by a kind of superstition. "Good or bad," they say, "wise or foolish, he is bound to prevail,—he carries victory in his right hand,—and the best we can do is to follow in his wake." Brave and barbarous tribes have ascribed divinity to this steadfastness. Said an old Gothic warrior: "A brave man's gripe grows the firmer the longer he holds on, because the spirit of Odin comes upon him."

Here, then, we have a kind of natural foundation, in the common sentiments and admirations of human nature, for the doctrine of Christian perseverance. But Christianity does not stop there. What is peculiar to Christianity is that it specifies a particular object to which this steadfastness shall be directed. It declares of what kind, of what spirit, of what aim, with what sanctions, this persistency shall be. It brings in a spiritual discrimination. Christ teaches that adherence to a wrong course is only a more imposing and obstinate sort of rebellion and an intensified self-stultification. The Gospel says that the mere worship of mental might or will,—which has had devotees in every age, and none more ingenious or able than in ours,—is nothing but a form of idolatry. And so it brings in a new principle, or end, for perseverance,—which is spiritual purity, righteousness, harmony with God. It does not say, "Be faithful unto death" for temporary success, for worldly comfort, for thoughtless entertainment, but "for the crown of life." That phrase throws back its meaning and reflects a holy light on the whole exhortation. It is no other kind of perseverance,—it is no other kind of constancy,—than that which has reference to the soul's rectitude before God,—its reconciliation with him who came to root out sin, and break down pride, and establish that kingdom in the private heart and the world. Paul delivers the same doctrine of constancy when, after that grand demonstration and glowing prophecy of the rising from the dead and the immortal life to come,—in the 15th chapter to the Corinthians,—he puts the final link to that logical and luminous argument, by his "Therefore," *therefore*,—*because* this mortal shall put on immortality,—*because* one star differeth from another star in the glory of the spiritual resurrection,—*because*, as we have borne the image of the earthly, we shall also bear the image of the heavenly,—and *because* Jesus Christ hath risen from the dead, and must reign till he hath put all enemies under his feet, and giveth *us* the victory,—*therefore*, "beloved brethren, be ye steadfast, unmovable, *always* abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

THE DAY OF EXECUTION.

Friday of next week is the day fixed by the court for the execution of John Brown. Unless with a view to pander to the appetite of Virginians for a bloody demonstration, Gov. Wise shall respite the old man until the 16th, when his comrades are to be hung, before our next issue can reach our readers, the execution will have passed; and therefore we now throw out a few suggestions with reference to the day.

In permitting the sentence of death to take effect, Gov. Wise will act against the unanimous sentiment of the North. We say unanimous, for after all our reading and inquiry on the subject we have been able to learn of but one man who thinks that John Brown *ought* to be hung; that man is the editor of *The N. Y. Observer*, who even after such men as the editors of *The Herald* and *The Journal of Commerce* have endeavored, from motives of expediency, to stay Brown's execution, still clamors for it, as with the conscience of an inquisitor!

For ourselves, we cannot resist the conviction that God has in view the overthrow of Slavery, in all the steps of this sad but most impressive event. No servile insurrection at the South, not even a combination among the slaves reaching through all the states, and a simultaneous uprising from the Potomac to the Gulf of Mexico and the Rio Grande, could have awakened such a sensation throughout the country, as did the raid of John Brown into Virginia. This unprecedented assault upon the institution of slavery opened a new and irrepressible cause of agitation and alarm. Men having no personal interest to serve, were ready to make war upon Slavery at the hazard of their own lives. This fact has commanded the attention of thousands who would have given but a passing thought to a negro insurrection; and has led them to inquire, What *is* the system that has provoked such an assault? What *is* the cause for which these brave and honest men are willing to die? And now, as if on purpose that this lesson might not be lost, the Virginians have done everything to concentrate public attention upon the scene. The exaggerations of danger into which their own fears betrayed them, the movements of their Governor and their militia, the telegraphic rumors and alarms, the suspicion and vigilance manifested toward strangers, all kept up the excitement, till every newspaper in the land was filled with it, and every reader made familiar with its details. The indecent haste of the court to obtain a verdict of *Guilty* against the prisoner, the rude treatment of counsel from abroad, the disregard of the forms and proprieties of law,—all this infuriate zeal of the slave-power, in contrast with the manly demeanor and conscientious integrity of the prisoner, has excited universal discussion as to the principles of the case. And again, the speedy close assigned to the tragedy, has prevented any such decline of public interest as time would have insured. Had John Brown been sentenced to be hung six months hence, the day of his execution would hardly have been remembered by the great body of the reading public. But the court in its eagerness for publicity in the whole transaction, has made sure that everybody shall ponder that event with unabated interest till the sentence shall be executed. The day of execution will fix and crown these manifold impressions.

And what is it that is thus on trial before the great public of these United States? What is it that is undergoing the scrutiny of thousands of eager eyes? What is it that will be hung up on the gallows in the gaze of all men? Not John Brown, but Slavery! John Brown has already received the verdict of the people as a brave and honest man. Governor Wise himself has told the world that he never saw such courage, truthfulness, and sincerity, as he saw in that wounded old man at Harper's Ferry, indicted for murder and treason. The letters of Brown, and his speeches to the court, have convinced all men that Governor Wise read him truly. Misguided as he was by his zeal for the oppressed, wild and unwarrantable as was his whole scheme for their emancipation, he yet stands forth in his motives, his spirit, and his intention, the bravest, truest, noblest man Virginia has seen since her race of Revolutionary heroes passed away. It is impossible to hang such a man so as to attach to his name any of the obloquy of the gallows. For him it has no terrors, and it can inflict no reproach upon his memory. Not John Brown but Slavery will be gibbeted, when he hangs upon the gallows. Slavery itself will receive the scorn and execration it has invoked for him. That execution will strengthen and consolidate the feeling of the North in determined and irrepressible hatred of the barbarism that makes traitors and criminals of men who seek to deliver the oppressed. Just this was needed to arouse the North to the perils that threaten the nation from the preponderance of the slave-power in the Federal Administration. Just this brief inauguration of a reign of terror was needed, to prepare the way for that peaceful but triumphant revolution by the ballot-box, which shall wrest the government ordained for liberty, from the tyranny that has usurped it.

When John Brown is executed, it will be seen that he has done his work even more effectually than if he had succeeded in running off a few hundred slaves. The bare financial cost of all the prosecutions and precautions that have grown out of his invasion, the proclamations and rewards of the Governor, the maintenance of the troops in all their fidgety excursions, the distribution of fire-arms throughout the state,—the *money* bill that Virginia must pay for John Brown, will make a serious inroad upon her profits in negroes for the year. *The terror by night* that rules in every household upon her soil, driving sleep from mothers and children, and starting Governor and troops upon railway marches on the Sabbath; the anxieties and fears that for months to come will burden her population; Incendiarism and Assassination haunting the sleep of those who have participated in these trials, and perhaps marking them as victims; the spirit of revenge which that execution will awaken in thousands of slaves made desperate by hope deferred;—all this will make the cost of slavery to Virginia greater than she can bear. The ridicule, scorn, and indignation of the civilized world which Virginia will draw upon herself by this execution, will soon make intolerable a system that can be maintained only at such fearful cost. John Brown has done his work. John Brown swinging upon the gallows, will toll the death-knell of slavery.

But the friends of freedom must take heed that they do not mar his work by any mistake on their part. They should arrange to make the day of his execution impressive and memorable. We would suggest that on that day there be special prayer in families and in public assemblies, for the speedy and peaceable emancipation of the slaves; that on that day special contributions be made as a memorial of John Brown, and for the future support of his family; and that in the evening of that day, there be as far as possible simultaneous public meetings to concentrate the feeling and unite the action of the North against slavery. Then when the body of John Brown shall be delivered to his family, there will be an opportunity for a funeral ovation which shall teach the world that the mistakes and infirmities of our humanity in a good cause, cannot repress our admiration of the hero who braved death for the weak and the wronged.

PRAYER AND ACTION.

The prayer of faith, while it confesses dependence upon God for the blessing sought, pledges the suppliant to all the activity that may be required to secure that blessing. There are circumstances in which we can do nothing but *trust*;—calmly, humbly, patiently, yet withal confidently, waiting upon God to make known his salvation. In a time of great straits, David says, "I waited patiently for the Lord, and he inclined to me, and heard my cry. Blessed is the man that maketh the Lord his trust." In days of darkness Isaiah said, "I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him." Jeremiah, when overwhelmed with afflictions, said, "It is good that a man should both hope and quietly wait for the salvation of the Lord." But this faith in God is not a plea for inaction on the part of man. When we can do nothing, or see not *what* we can do, faith in God is shown by calm and patient waiting. We must dismiss all fear, and "stand still and see the salvation of the Lord." But when God opens the way of deliverance, or by his Word or Providence bids us "Forward," though we cannot see the way, then to linger is to doubt; then prayer itself, instead of being the confidence of faith, becomes the cover of our timidity and unbelief. A true faith in God bids us *either wait or work* as God shall appoint.

When Havelock was marching to the relief of the besieged and starving garrison at Lucknow, while he kept up a soldier's discipline in the camp, he maintained a rigid Christian discipline over his own heart. But neither was made an excuse for neglecting the other. Both were made to work in harmony. Feeling ever his dependence upon God for wisdom, strength, courage, and success, he always began with prayer, rising two hours before the time set for marching, that he might have an uninterrupted season for devotion. But when the appointed moment for the march arrived, he was on his horse, inspiriting his troops with the word of command. Had Havelock halted to spend days in fasting and prayer for the relief of Lucknow, imploring Jehovah to interpose by miracle, and affright the enemy as of old he terrified the Assyrian camp, the forlorn garrison, wasted by famine and death, would have fallen an easy prey to the rebels. Plain Christian sense would have repudiated such devotion as a false enthusiasm, and the Government would have court-martialed Havelock for cowardice. But when he had refreshed and strengthened his own soul by communion with God, Havelock proved the sincerity of his faith by putting himself at the head of his regiments, and commanding them to go forward. Braving heat and miasma, and the risk of surprise and treachery, and the danger of being surrounded and cut off in a hostile land, he pressed on to rescue his countrymen. Faith led him to wait on God in all humility and hope, and faith led him to march with all speed and courage. Yes, brave Christian soldier, save Lucknow by prayer if thou canst; but by all means save it by forced marches, for which thy prayers will strengthen thee! When the march was ordered for four in the morning, Havelock would rise at two to pray. But when the time for preparation drew nigh, he seemed to hear a voice within saying, "Wherefore criest thou unto me? Speak to the army that it go forward;" and it went forward to victory, though he who led the march and won the victory of faith, gained also the higher victory of death.

The teaching of such an example is precisely that which comes to us from the whole history of Moses, of David, and of Paul—that a true dependence upon God in prayer is a preparation for the highest action in his service. Always trusting in God through good and ill, always looking to God in faith, we shall be ready, at his word, to leave the closet for the field, and to prove our faith in him and our faith in prayer, by doing what he opens before us in the way of action for his kingdom.

A NEW CONQUEST FROM MEXICO.

The report from Washington on Monday was that we are to have another invasion of Mexico. Our Federal Government, we were told,—or rather the Federal Executive,—has determined to seize the northern provinces of the neighboring republic, and hold them by a military occupation. Such an invasion and occupation will only carry out the proposals on that subject which the President communicated to Congress in his last annual Message, but which Congress refused to sanction. Does the President intend now to do without authority that which Congress, when solicited by him, would not authorize him to do? This seizure of Mexican provinces, we were told again, is by way of indemnity for debts due from the Mexican Government to our citizens. Would the British Government then be justified in seizing half the state of Mississippi by way of indemnity for the debts which the government of that state owes to British subjects?

A later report, of Tuesday, states that the contemplated invasion of Mexico will be postponed till the subject can be brought before Congress. This may give temporary quiet. But the original movement of the President and his Cabinet may well excite the gravest apprehension.

The war-making power in our Federal Government was carefully taken away from the President and intrusted to Congress. Whenever it shall be established that the President can plunge the nation into war at his discretion, and not be impeached in Congress, and removed from office, the distribution of powers provided for by the Constitution will no longer exist, and the Constitution itself will have been abolished in one of its most obviously essential features. The first crossing of the Rio Grande by a military force, at the order of the President, before war shall have been declared by an act of Congress, ought to be followed by an impeachment.

A war made by no other authority than an order from the President is simply an unlawful war—as much so as the war made upon Virginia by Capt. John Brown of Kansas. It may be that the officers of the army and the navy are under legal obligation to obey implicitly whatever orders come to them from the President through the Secretaries of those Departments, just as the soldiers and sailors are under obligation to obey their officers; but all that, instead of diminishing the criminality of a President in making an unlawful war, adds to the greatness of the crime. Captain John Brown, without authority of law, made a warlike foray into Virginia for the sake of setting at liberty men who were held as slaves. Does President James Buchanan intend to make, without authority of law, a warlike invasion and conquest of Mexico for the sake of realizing in some way certain sums of money said to be due from that Government to citizens of the United States. The first-named crime, in the worst representation of it, loses all its atrocity when compared with the latter.

"The claims of our citizens against Mexico!" Has the President forgotten that there are also certain claims of our citizens against France for spoliations on our commerce? Has he forgotten that the Government of the United States, having received in a settlement with France a full offset for those claims, assumed by treaty the responsibility for the payment of them—a responsibility which, at this day, after more than half a century, has never been discharged? Or does he hold that it would be right to seize upon some territory of the United States, and hold it by force of arms, for the satisfaction of those claims?

SUPPRESSION OF MARY LYON'S VIEWS ON SLAVERY.

The Nassau-street Tract Society, in its edition of the "Life of Mary Lyon," states that this book will show young ladies that "they can worthily imitate Miss Lyon by *Christian fidelity*;" and that by reading this book "the Christian philanthropist may see where rests the great hope of the world's regeneration and of the coming in of millennial glory." Miss Lyon was truly an example of Christian fidelity, and *her* hope of the world's regeneration rested upon the faithful application of the whole truth of God, in the spirit of love and the power of the Holy Spirit, to every form of sin Miss Lyon was in hearty sympathy with all those great movements of Christian reform which herald the coming in of the kingdom of millennial glory.

In 1835, writing to her friend Miss Grant, she asks, "Have you seen Dr. Channing on slavery?" Then after an estimate of his genius, she adds, "Dr. Channing has a suitable word of reproof alike in season for the South, in their present excited and threatening attitude; for the abolitionists, in their furious and misguided zeal; and for the anti-ultras, who, in their *prudence* and caution, are in danger of making concessions, tacitly at least, which are suited to endanger our first principles of duty—rather than hazard the odium of being called by some one *ultra*, and of being claimed by some of the ultra parties. This last class need reproof, perhaps as much as any of the others, though in different degrees. And from this class we have more to fear that truth will suffer than any other. I lament most deeply the havoc which misguided zeal is now making with the dearest interests of our country and the Church; but should this fire sweep over the whole country, consuming all that is combustible, the soil will be left, the foundations will be unshaken. But I dread to have the foundations broken up. I dread to have those who are the stability of the times driven, by the scarecrow of ultraism, from their high post in defense of the truth, the rights of man, and the duties of the Church," etc.

This passage may be found on pp. 220 and 221 of the Northampton edition. On p. 172 of the Tract Society's edition, we find this same letter to Miss Grant, with this entire passage omitted! The preface tells us that the Northampton edition "has been made the basis of this; but much has been omitted, especially in numerous details of the Mount Holyoke Seminary; much has been added, and many parts have been recast. This has been chiefly done by those who furnished the principal material for the first edition."

On comparing the above omission with this statement, the reader cannot but be struck with the apparent evasiveness of such language. The impression conveyed, and doubtless designed to be conveyed by the preface is, that the changes in the book relate merely to unimportant matters, such as the "details about Mount Holyoke Seminary," and not at all to any vital question of principle. Who would suspect from this announcement that Mary Lyon had ever written a word on Slavery, and that *this* had been suppressed? The form of announcement is disingenuous.

Then as to the author of this mutilation;—the preface intimates that the revision of the Memoir was *chiefly* made by the original compilers. Now the passage on Slavery occurs in that part of the original edition which was compiled by Mrs. Eunice Cowles of Ipswich, whose husband was formerly Professor at Oberlin. Is it credible that a lady whose sympathies are with Oberlin on the subject of Slavery, *of her own accord* suppressed such a passage? The word "chiefly" in the preface leaves room for official hands to have made this very characteristic alteration. We put it to the members of the Publishing Committee, as Christian gentlemen, did you suppress Miss Lyon's remarks on Slavery? Did you suggest this omission, or sanction it, or know that it was made? *Who first proposed that this passage should be suppressed?* The course of the Committee toward Gurney's "Love to God," Mather's "Essays to do Good," Harris's "Mammon," the Memoir of "Mary Lundie Duncan," the "Life of Isabella Graham," is presumptive evidence that *they* insisted upon this omission. If Mrs. Cowles made it, was it not done to suit the known position of the Committee? If they did not wish the passage stricken out, why did they not restore it? But *why* omit such a passage? Would any reasonable anti-slavery man object to it? Not at all. The passage was omitted because it describes so aptly the time-serving policy of the Committee themselves. What Mary Lyon wrote in 1835 was prophetic of the Tract Administration in 1855. *They* are the men whose "caution" has endangered the first principles of duty, and from whom truth has suffered more than from Southern zealots or Northern infidels. Her words were admirably chosen, and are the very words for these times.

It has been pretended that such trifling with the utterances of the sainted dead was a thing of the past. But this omission was made in 1858! Now in 1857 the Society voted unanimously, "That whatever considerations in the past may have seemed to recommend to the Publishing Committee the course pursued in its revision of certain works, yet, in the future publication of books and tracts, *no alteration or omission of the sentiments of any author should be made*; but works not adapted to the design of the Society in their original form, or by a regular impartial abridgment, should be wholly omitted."—Report for 1857, p. 227.

The Committee have given the public to understand that they are acting in accordance with this suggestion; and yet, the very year after this vote we find them preparing an edition of Miss Lyon's memoir from which they designedly omit her sentiments on the grave and momentous subject of slavery! This Memoir had already passed through eleven editions from the Northampton press; thus showing that it was "calculated to receive the approbation of all evangelical Christians," and that there was no occasion for the Tract Society to adapt it and alter it in order to secure a circulation or to suit anybody's conscience.

On p. 271 of the Northampton edition we are informed that Miss Lyon had said that she would have no objection to receive colored young women into the school, provided they should be qualified according to the requirements for other pupils. This was one of "the details of Mount Holyoke Seminary" which the Tract Committee found it convenient to omit. If they say that these omissions occur in the course of "a regular impartial abridgment," we ask,—If this passage had been one, and the only one, condemning dancing and the opera, would it have been omitted? If it had been the only passage condemning novel-reading or vanity in dress, would it have been omitted? Was it an impartial abridgment to omit *every word* relating to slavery and people of color?

CHURCH TESTIMONY AGAINST SLAVERY.

The extent to which churches in the United States refuse to have fellowship with those who hold their fellow-men in unrighteous bondage, or treat them in any wise as chattels, is the most hopeful feature of the anti-slavery cause. It is no new thing in the history of churches in this country, no unusual step on the part of any one particular church, that it should refuse to commune with persons who hold human beings as property. Long ago the church of Dr. Hopkins at Newport called to account one of its deacons, because he did not execute papers "to secure the freedom of his black girl, Sarah," as he had promised before the church that he would do. In 1784, while the slave-trade was yet a source of wealth in Newport, and had the countenance of professed Christians, this church *voted*, "That the slave-trade and the slavery of the Africans, as it has taken place among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the Gospel; and *therefore we will not tolerate it in this church*." With or without formal votes, many other churches in New England took the same ground, and they stand upon it to this day.

But this position is not confined to Congregationalists. The *United Presbyterian Church* of North America holds forth the following declaration: "That slaveholding—*that is, the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, and subject to be bought and sold*—is a violation of the law of God, and contrary both to the letter and spirit of Christianity." This Church numbers in this country some 500 ministers, 600 congregations, and 60,000 communicants. Whatever technical questions may be raised as to the term "slaveholding" when used in a strictly legal or nominal sense, all evangelical Christians must unite in the declaration that slaveholding *as above described* is a sin against God.

The New York General Association has put forth a similar declaration, in words that do not admit of the least quibble or evasion:

Resolved, That the holding of human beings as property is an immorality, the renunciation of which ought to be made a condition of membership in the Christian church: and that this sin is one against which the law of God and the Gospel of Christ ought to be proclaimed in preaching persistently, until the iniquity be overthrown.

The Free-Will Baptist churches refuse to admit to their communion persons who hold their fellow-men as property. This denomination has one flourishing church in this city, and numbers about 60,000 communicants in the country. There are many particular churches, Presbyterian and Congregational, in Ohio and other Western states, and several in Kentucky, which maintain the same ground. The leaven is working also in the great Presbyterian bodies, both New and Old-School. Facts such as these will show British Christians that Christian sentiment in this country in opposition to slavery, is not confined to any particular church or denomination.

REV. DR. BETHUNE.

We are gratified to learn that Rev. Dr. Bethune has accepted the invitation of the Reformed Dutch church in West Twenty-first street in this city, to become an associate pastor with Rev. Mr. Van Nest. His health was fully restored by his voyage to Europe, and he bids fair to labor for many years with unabated vigor. Dr. B. possesses rare gifts for the pulpit; classical and historical learning, critical acumen, a poetic imagination, rhetorical beauty and force, oratorical animation and earnestness, and a spiritual fervor sometimes highly impassioned. His social qualities are admirable for the pastorate, and his abilities as a platform speaker have made him a general favorite with the Christian public. It is a matter of surprise that one possessing so much sagacity in human affairs, and such generous impulses toward freedom and the right, could ever have lent himself to the unworthy and demoralizing policy of the Tract Management. Perhaps a residence in Italy amid the stirring sympathies of freedom, and the more vigorous anti-slavery sentiment in this country that meets the returning traveler, will have sufficed to restore his constitutional sympathies to their normal tone. And we are sure that in his special field as a preacher, Dr. B. will find many to welcome him, both in his present location, and hereafter at some advanced point near the Central Park.

A NEW SCHISM.

The friends of Christian Union and of evangelical religion have been somewhat disappointed in the result of the attempt to unite all American Christians in Paris in the support of one Chapel for divine worship. It will be remembered that in the original basis of the Chapel organization, it was stipulated that a liturgy, modified from that of the Church of England, should be used at the stated service on Sabbath morning. This arrangement, which satisfied the few Episcopalians who were contributors to the Chapel, was concurred in by all parties, and Rev. Mr. Seeley has carried it out in good faith during his ministration in Paris. In his direction of the pulpit of the Chapel, Mr. S. has been uniformly courteous and catholic,—inviting ministers of all denominations to officiate as opportunity offered. But a few months after Mr. Seeley began his labors, Rev. Mr. Lamson, a clergyman of the Episcopal Church, went to Paris in the interest of some zealous Churchmen of this city, and after attempting to induce Mr. Seeley to grant him the use of the American Chapel for an exclusively Episcopal service for half a day every Sabbath, he started an opposition service, and now proposes to build an Episcopal chapel for Americans. Thus the beautiful exhibition of Christian union which the American Chapel in Paris was designed to make, is marred by the schismatic movements of a few Episcopalians. High-Churchism in any denomination, is the very essence of schism.

We are glad to learn that some Americans in Paris who belong to the Episcopal Church disapprove of the schismatic demonstration of Mr. Lamson and his associates. At the same time it is worth remembering that persons whose tastes, training, or preferences incline them positively toward the forms of the Episcopal Church, are not easily conciliated by half way imitations of those forms. If Congregational churches or Union churches would adopt a liturgy, they should be careful not to make it a mere selection from or imitation of the liturgy of the Church of England. We understand that Mr. Seeley will soon return to his post, and we trust that wisdom and grace will be given him for its arduous and delicate responsibilities.

A HOPEFUL SIGN.

It has long been felt by the friends of evangelical religion in other parts of the country, that the indifferent and even hostile attitude of some of the Orthodox churches and ministers in Boston toward the anti-slavery reform, was a serious hindrance to the growth of evangelical sentiment in that community. Those humane and generous sentiments of our nature to which the anti-slavery movement so powerfully appeals, have been suppressed through a vague fear of ultraism, or have been left to the skillful handling of such sincere and earnest philanthropists as Messrs. Garrison, Phillips, and Parker. The prevalence of infidelity among the young men of Boston is largely owing to the anti-abolition fever which has infected some of the Orthodox churches in Boston. There was danger that churches which ought to be the leading representatives of the faith and spirit of the Pilgrims, would die of a Conservative propriety. Happily this danger begins to be perceived by some of those churches themselves; and they are waking up to a lively interest in the social and moral reformation of the community around them, and a positive sympathy with Christian aggression upon the institution of slavery. Not even the incubus of a New England Branch of the Nassau-street Tract Society, will be able to weigh down this rising energy of the religious life.

One incident of the past week will be worth more to the Orthodox Congregational churches of Boston, than all the pride of their history in years of rigid Conservatism. We refer to the appearance of the young and eloquent pastor of the Old South church, Rev. J. M. Manning, at a public meeting in aid of the family of John Brown. His remarks, reported in another column, show that a new life is beginning to penetrate the Boston churches.

Dr. Cheever's Position.—We have read Dr. Cheever's article on our first page with entire satisfaction. We are happy to learn that he did not "eulogize" Daniel Webster, though it does not appear that in the sermon referred to, he alluded to Webster's shameful subserviency to slavery. In some cases, *silence* as to a great sin may have all the effect of approval and eulogy. Our slight mistake may show the Doctor the danger of taking the hearers' reports of what a minister preaches. We are glad also to learn that his opposition to slavery *in the pulpit of the Church of the Puritans*, began a little earlier than we had supposed. Our memory was slightly at fault, as to the precise date. The items of his earlier ministry are of public interest, as showing the growth of his religious convictions against slavery. We trust also that the "journal" into which he gives us a glimpse, will one day be published, *as an important* contribution to the history of the anti-slavery conflict in this country.

It gives us pleasure also to learn, that Dr. Cheever does not intend his sweeping accusations against "the church and the ministry" to apply to Congregational churches and ministers in New York and Brooklyn. Had the language of his letter to Mr. Spurgeon been more guarded, there would have been no occasion even for the friendly criticisms and disclaimers to which the publication of that letter compelled us. These, however, have led him more clearly to define his own position and his "antecedents." This is a gain.

The friends of the Sabbath will be surprised to learn that they owe less to Dr. Cheever than they had supposed, for that moral sentiment which was brought to bear against the Hudson River Railroad. Everybody thought that something of the was due to the pulpit of the Church of the Puritans.

Prize Engraving for the Knickerbocker.—The present conductors of the venerable *Knickerbocker Magazine* are resolved to be up with the foremost, both in their literary and financial departments. In addition to the choice contents of the current volume, and the liberal and extended [not a la Barnum!] arrangements for the next, they offer an inducement for all their three dollar subscribers for 1860, in the shape of a fine steel engraving by Hoil, of Frith's famous painting, "Merry-Making in the Olden Time." The plate is quite new, and the subscribers will be furnished with prints in the order of their payments.

The Irish Revival.—The London correspondent of *The Presbyterian Banner*, Pittsburg, writes under date of Oct. 20th:

"The revival of religion by the outpouring of the Holy Spirit is the true solver of all social questions. Mr. Moore of Ballymena found its operation in his own town so potent in destroying intemperance, root and branch, that when Mr. Gough, the temperance orator, went thither to lecture, he did not take any interest in the movement, although himself a total abstainer. Similar statements from Mr. Hanna of Belfast have been addressed to myself, as to the 'obliteration of' temperance societies (as such) in Belfast, by the power of the *solemnizing* awakening.

"Nevertheless, Mr Gough has been lately at Belfast, and has lectured there under high Christian and evangelical auspices, with great success.

"The social bearings of the Irish Awakening are being every day more and more developed, in spite of the wicked misrepresentations and lying *statistics* of a hostile press. I am receiving every week fresh and true statistics on that subject. One communication is from Rev. George Hay Shanks, Presbyterian minister at Broadmills, County Down, which indicates a marvelous change both social and spiritual. He dwells, as others do, on the refining influence, on the appearance and manners of the converts—producing true, courteous, Scriptural gentlemen and gentlewomen, and healing family divisions thoroughly. I gave, this week, to Baptist Noel's congregation, and at his request, some of my impressions and information as to the Ulster Revival. The expression of one of the deacons that to hear such things produces an intense *desire* for similar manifestations of Divine grace among ourselves, is a specimen of the feeling now general among Christians. The atmosphere of prayer is now widely diffused, and I trust the blessing will come.

"I had a letter this week from an English vicar, (the same who, at Nuneaton, near to which the lamented Rev. T. Miller of Lurgan was killed by a railway accident, showed such sympathy,) asking me to send him some authentic information as to the Irish awakening. There was about to be a clerical meeting in the neighborhood, and some doubted. He therefore wishes to convince them.

"The Dean of Canterbury having heard an address from an eye witness, and a recent visitor to Ulster, has declared his conviction of its genuineness; and Dr. Hugh McNeil of Liverpool, a County Antrim man, has borne very striking testimony to the spiritual results among his tenantry there.

"At Cromlet, in County Antrim, eleven publicans have given up their licenses. The harmony and love produced among Christian congregations who had been rivals in the same district, and had cherished their small prejudices and sectionalisms, is truly astonishing."

Surviving Founders.—Bishop Soule of the Methodist Episcopal Church, South, Dr Lyman Beecher, and Rev. Dr. Bigg of Cincinnati, are the only survivors of the founders of the American Bible Society in 1816.

HENRY WARD BEECHER'S SERMONS,

REVISED BY THE AUTHOR,

WILL APPEAR IN

The Independent

EVERY WEEK.

This announcement alone should be a sufficient inducement to thousands to send their subscriptions. These sermons, in the aggregate, for one year, would make five or six good-sized volumes, which would cost as many dollars. The friends of *The Independent* in all sections of the country, will favor the cause in which we are engaged, by using their influence to extend our circulation.

Terms, $2 a year in advance.

Address JOSEPH H. RICHARDS, Publisher,
No 5 Beekman st, New York.

NOTICES.

American Board.—A Series of Foreign Missionary Conventions in Western New York, attended by Dr. Pomroy from the Missionary House, Boston, and missionaries from foreign lands, will be held as follows:

At Canandaigua, on Sabbath and Monday, the 27th and 28th of November inst.

At Palmyra, on Wednesday and Thursday, the 30th of November and 1st of December, with an opening service on Tuesday evening.

At Lockport, on Saturday and Sabbath, the 3d and 4th of December, with an opening service on Friday evening

At Owego, on Wednesday and Thursday, the 7th and 8th of December, with public services on Tuesday evening.

Churches and pastors in the region, co-operating with the A. B. C. F. M., are earnestly invited to attend as far as practicable.

FRED E. CANNON,
Geneva, N. Y. Dis. Sec. of the A. B. C. F. M.
572-573

NEW YORK BIBLE SOCIETY.

The Thirty-Sixth Anniversary of the New York Bible Society will be held in Rev. Dr. Adams's church, Madison square, on Sabbath evening, 27th inst, services commencing at half past seven o'clock. The Annual Report will be read by the Corresponding Secretary, John E. Parsons, Esq., and addresses may be expected from Rev. John Cotton Smith of Boston, and Wm. Allen Butler, Esq., of this city.

A collection will be made.

By order: HENRY G. DE FOREST, President.
J. C HOLDEN, Recording Secretary.
New York, Nov. 21, 1859. 573*

Rev H M Scudder, D.D., will deliver a discourse before the Sabbath-school Teachers' Association of the R D. church, in the West Twenty third street R. D church, (Rev. H. D Jones, pastor,) on Sunday evening, Nov. 27th, at 7½ o'clock. Sabbath school teachers and the public generally are cordially invited to attend. 573

MARRIED.

WATERMAN—DANIELS—On the 16th inst, on Brooklyn Heights, L. I, at the house of the bride's father, by Rev. T. T. Waterman, Thos Storrs Waterman to Lydia M., daughter of Samuel Daniels, Esq., all of Brooklyn, N. Y.

TYLER—GILBERT—In New Haven, Ct., at the First Methodist Episcopal church, 26th ult., by Rev. L S Wood, the pastor, assisted by Rev. Dr. Dutton of North church, Rev. Moses Tyler, pastor of the Congregational church, Oswego, N. Y., to Miss Jennie B. Gilbert, daughter of the late Jesse Gilbert, Esq., of N H.

DIED.

BOARDMAN—In Waldoboro', Me., Oct. 29th, Mrs. J. E. H. Boardman, wife of Rev. S W. Boardman, Professor in Middlebury College, and daughter of Bela B. Haskell, Esq., of Waldoboro', aged 26.

BINGHAM—In Fayetteville, North Carolina, Nov. 5th, Miss Mabel Bingham, in the 78th year of her age. She was born in South Hadley, Mass She came to Fayetteville in 1817 as a teacher, and ever since up to the time of her last illness, has been zealously and successfully engaged in the duties of that vocation.—*Fayetteville Obs.*

HEWIT—Very suddenly, in North Stonington, Ct., November 8th, Mrs Mary Avery Hewitt, widow of the late Col. Stanton Hewit, aged 61. "The memory of the just is blessed."

Cleveland papers please copy.

FINANCIAL.

THE

EQUITABLE

Life Assurance Society

OF THE UNITED STATES,

PURELY MUTUAL,

Office, No. 98 Broadway, New York.

☞ This is the only Stock Company in America that divides its ENTIRE PROFITS, PRO RATA, among its Policy-Holders.

Its rates are based upon the most approved English tables of mortality, verified by American experience to the present time.

DIRECTORS.

HON WILLIAM C. ALEXANDER,	R SPENCER MILLER, Phila.
WILLIAM WALKER	JAMES M. HALSTED.
HENRY YOUNG.	JOHN AUCHINCLOSS.
BRADFORD RAWLEY.	THOS. S YOUNG.
JAMES LOW.	HENRY M. ALEXANDER.
JAMES M. BEEBE Boston.	GEO T. ADEE.
HENRY A. HURLBUT	MOSES A. ROPPOCK.
HENRY G. MARQUAND.	GEO. D. MORGAN.
THOMAS A. BIDDLE, Phila	WAYMAN CROW, St. Louis.
BENJ E BATES, Boston	BENNINGTON F. RANDOLPH, New Jersey.
JOHN T MOORE.	THOS A. CUMMINS
HON STEPHEN H. PHILLIPS Mass	WM. T. BLODGETT.
HON. RUDOLPH S GREGORY, Jersey City.	DWIGHT TOWNSEND.
THOMAS U. SMITH	ROBERT BLISS.
WM. WHITEWRIGHT Jr.	GEO. TALBOT OLYPHANT.
SOLOMON R. SPAULDING, Boston	HENRY DAY
HON HENRY J. GARDNER, Boston.	ALANSON TRASK.
WM. G LAMBERT.	d. V. BUTLER.
HENRY S. TERRELL.	DANIEL D. LORD.
WILMOT WILLIAMS.	EDW. W. LAMBERT. M.D.
PETER McMARTIN	BENJ F. MANIERRE.
GEO. L. SHARP, Phila.	E. J. HAWLEY.
HENRY H HYDE, Boston	ALEX. YOUNG, St. Louis.
JAMES LENOX KENNEDY.	SAM'L FROTHINGHAM, Jr., Boston
JOHN SLADE.	FRANCIS B. COOLEY, Chicago
	HENRY B HYDE.
	JOSE F. NAVARRO.

HON. WILLIAM C ALEXANDER, President.
HENRY B HYDE, Vice-President.
EDW. P. WILLIAMS, Secretary. GEO. W. PHILLIPS, Actuary.
E. W. LAMBERT, M.D., Physician. W PARKER, M.D., Consulting Physician.
HENRY DAY, Attorney. DANIEL LORD, Counsel.
Bankers—METROPOLITAN BANK. 573-585

L. D. OLMSTED,

AGENT FOR THE

NEGOTIATION OF LOANS SECURED BY REAL ESTATE,

Chicago, Illinois,

OFFERS HIS SERVICES TO CAPITALISTS at the East who desire to make *safe* investments at the West. All business is transacted without expense to the lender. *Collections made, and avails promptly remitted.*

By special permission he refers to—

New York.
Henry Young, Esq.,
Moses Taylor, Esq.,
John J Phelps, Esq.,
Amos R Eno, Esq.,
Messrs. Phelps, Bliss & Co.,
Messrs. Watt, Dunning & Graham,
Messrs. Read, Taylor & Co.,
William Mulligan, Esq.,
Messrs Eno, Roberts, Rhodes & Co.,
Messrs Saml. Cochran & Co.
Northampton, Mass.
Hon J P Williston,
Jonathan H. Lyman, Esq.
Hartford, Ct.
Messrs Day, Owen & Co.,
Messrs. Collins Brothers,
John Olmsted, Esq.,
Thomas Smith, Esq.,
A. G. Hammono, Esq.,
Boston.
R. C. Hooper, Esq.,
Messrs. A. & A. Lawrence,
" James Beebe & Co.,
Messrs. F. Skinner & Co.,
" Austin, Sumner & Co.,
" Stanfield & Wentworth.
Poughkeepsie, N. Y.
Henry L. Young, Esq.
New Haven, Ct.
Wells Southworth, Esq.,
Amos Townsend, Esq.,
Dr. N B. Ives,
Rev. David Root.
Edinburgh, Scotland.
Adam Pearson, Esq.
Montreal.
Messrs. Seymour, Whitney & Co.,
D. P. Janes, Esq.
New London, Ct.
Hon. Thomas W. Williams,
Capt. Francis Allyn.
Chicago.
Hon. Mark Skinner,
Messrs. Ogden, Fleetwood & Co.,
G. C. Hammond, Esq.,
Philo Carpenter, Esq.

Other references to persons living in various cities at the East can be furnished if desired. 563-614

ADVERTISING ITEMS.

ÆTNA

Insurance Company

OF HARTFORD.

Capital Paid in.....$1,000,000
Assets over.....2,000,000

INCORPORATED 1819. CHARTER PERPETUAL.

E. G. RIPLEY, President.
THOS. K. BRACE, Jr., Secretary.

Office of New York Agency,

NO. 62 WALL STREET.

Policies issued against loss and damage by FIRE upon Dwellings, Furniture, Stores, Merchandise, and Manufactories. Also upon Leases and Rents Losses liberally adjusted and promptly paid by JAS A. ALEXANDER, Agent.

Brooklyn Agency, Montague street, neart Court street.
573tf A B DAVENPORT, Agent.

Partner Wanted.

The advertiser, having retired, about a year since, from mercantile business, in which he had been actively engaged for more than fifteen years, proposes to form a new copartnership on the 1st of January next, and would be glad to confer with any party having experience or capital, who may wish to join him in either of the principal branches of trade.

In order to assure those who may be disposed to treat upon the subject of the good intentions and respectability of the advertiser, he has liberty to refer to J. E. Williams, Esq., President of the Metropolitan Bank, N. Y.

All communications will be regarded as strictly confidential.

Please address MERCHANT, office of *The Independent*, N. Y., giving real name, and stating preference as to the kind of business, etc. 573tf

SELLING OFF.

In consequence of an important change in our firm, to take place on the 1st of January, our entire stock of

Fashionable Winter Clothing

must be closed out; we, therefore, offer our large and elegant stock, comprising every style and description of

Winter Clothing for Men and Boys,

and

Winter Furnishing Goods,

at a bare COMMISSION ON COST, to cover expenses.

Those who have not yet supplied themselves, will now be enabled to do so at a GREAT SAVING, and have a splendid stock to select from.

Clothiers in the surrounding cities and towns will be liberally dealt with.

We shall close out the entire Winter Stock before the time named, if it even brings LESS THAN COST

This is a rare opportunity almost at the beginning of the Winter season, and should be availed of in time, while the stock is full and complete.

D. DEVLIN & CO.,
573-574 Nos. 258, 259, and 260 Broadway.

Singer's Sewing-Machines.

Prices Reduced to $50, $75, $90, $100.

The plain reason why Singer's Sewing-Machines have always sold readily at a higher average price than any other, is that they are better, more durable, more reliable, capable of doing a much greater variety of work, and earning more money. Long continued popularity is proof of sterling merit. In the purchase of what are called cheap Sewing-Machines, thousands have been deceived and disappointed, but with Singer's Machines there is never any failure or mistake.

SINGER'S NEW FAMILY SEWING-MACHINE,

the price of which is only $50, is a light and elegantly decorated Machine, capable of performing, in the best style, all the sewing of a private family. It has secured a great reputation during the few months since it was first offered the public.

SINGER'S TRANSVERSE SHUTTLE-MACHINE,

to be sold at $75, is a Machine entirely new in its arrangement; it is very beautiful, moves rapidly and very easily, and, for family use and light manufacturing purposes, is the very best and cheapest Machine ever offered to the public These Machines are being increased in number as rapidly as possible, and yet the demand for them cannot be fully supplied.

SINGER'S NO. 1 SHUTTLE-MACHINE,

formerly sold at $135, but now reduced to $90, is too well known all over the world to need any description. Every sort of work, coarse or fine, can be done with it.

SINGER'S NO. 2 SHUTTLE-MACHINE.

This is the favorite manufacturing Machine everywhere. The size of the Machine gives ample space for almost every description of work, which, together with its admirable working qualities, gives it a decided advantage. Price, with table complete, $100.

All of Singer's Machines make the interlocked stitch with two threads, which is the best stitch known. Every person desiring to procure full and reliable information about Sewing-Machines, their sizes, prices, working capacities, and the best methods of purchasing, can obtain it by sending for a copy of *I. M. Singer & Co's Gazette*, which is a beautiful pictorial paper, entirely devoted to the subject. *It will be supplied gratis.*

I. M. SINGER & CO.,
569tf 458 Broadway, New York.

Wheeler & Wilson's

SEWING-MACHINES.

OFFICE 505 BROADWAY, NEW YORK.

557tf *SEND FOR A CIRCULAR.*

Sewing-Machine Needles.

The subscriber has now in stock a full assortment of NEEDLES SUITABLE FOR

WHEELER & WILSON'S SEWING-MACHINES.

These Needles are made by hand, from the best tempered English Cast-Steel, and will be found, on trial,

SUPERIOR TO ALL OTHERS.

J. Fred. Milward,
563-575 No. 31 Warren street, New York.

BARTHOLF'S

Celebrated Sewing-Machines.

THE BEST IN USE.

These machines make the Shuttle or Lock Stitch, which is undeniably the best.

They use but little thread, work almost noiselessly, are simple, and easily operated.

PRICES GREATLY REDUCED.

Family Machines reduced from $100 to $50.

BARTHOLF MANUFACTURING CO.,
557-577 434 Broadway, cor. Howard st., N. Y.

FINKLE & LYON'S

SEWING-MACHINES.

PRICE REDUCED TO $50.

OFFICE, 503 BROADWAY,

NEW YORK.

"FAMILY MACHINE," for every variety of family sewing.
"MANUFACTURER'S MACHINE," for heavy Tailoring, Quilting, and Manufacturing generally.
"LARGE MACHINE," for the Manufacture of Boots and Shoes, Saddlery, etc

All Machines warranted to give better satisfaction than any other Sewing-Machines in market, or money refunded.

N.B—AGENTS WANTED

MILTON FINKLE, }
LUCIUS LYON. } FINKLE & LYON.
559tf

GROVER & BAKER'S

NOISELESS

Family Sewing-Machines,

AT REDUCED PRICES.

NEW YORK, Oct. 21, 1859.

The undersigned, Ministers and Laymen of the Methodist Episcopal Church, having purchased and used in our families "GROVER AND BAKER'S CELEBRATED FAMILY SEWING-MACHINE," take pleasure in recommending it as an instrument fully combining the essentials of a good machine. Its beautiful simplicity, ease of management, and the strength and elasticity of its stitch, unite to render it, in our opinion, a Machine unsurpassed by any in the market, and one which, we feel confident, will give satisfaction to all who may purchase and use it.

W. P STRICKLAND, C. LAREW
N. VANSANT, J. C. CHATTERTON,
R. B. YARD, W. VOORHIS,
S. ANNESS, M ALLISON.

495 Broadway, New York; 18 Summer street, Boston; 730 Chesnut street, Philadelphia; 181 Baltimore street, Baltimore; 58 West Fourth street, Cincinnati.

ALL MACHINES WARRANTED.

☞ SEND FOR A CIRCULAR. ☜ 573tf

New Sewing-Machines.

$5, $6 50, $10, $15, $20. ALL KINDS.
$25, $30, $35, $50, $65, $75. WARRANTED.
$95, and $100. AGENTS WANTED.

EAGLE SEWING-MACHINE CO.,
502tf No. 411 Broadway.

Ladd, Webster & Co.'s

TIGHT-STITCH

Sewing-Machines.

560 BROADWAY.

Sewing-Machines for FAMILIES.
Sewing Machines for PLANTERS.
Sewing-Machines for MANUFACTURERS.
565tf

BUSINESS NOTICES.

ENVELOPES

AND

Writing Papers

AT WHOLESALE.

To Booksellers, Stationers, Druggists, Dealers in Fancy Goods, Merchants, and all others who purchase Envelopes and Writing Papers:

SAMUEL RAYNOR,
No. 118 William st, New York,

having now got his Envelope Manufactory in full operation, can supply dealers with any quantity, from one thousand up to one million. His machinery for manufacturing Envelopes is the latest and best, making and gumming them in the most perfect manner.

The assortment embraces Letter, Note, Official, Wedding, Portfolio, Pay, and Drug Envelopes; also, Cloth lined, Opaque, and Embossed, of every size, style, color, and quality, all sold at the lowest possible prices, on the usual credit, or a discount off for Cash.

WRITING PAPERS, consisting of Foolscap, Letter, Bath, Note, and Billet, at wholesale prices. Samples with Trade-List of prices furnished, and sent by mail free of postage.
573-575 SAMUEL RAYNOR.

LACE CURTAINS,
CORNICES,
WINDOW SHADES,
and CURTAIN MATERIALS,
AT 345 BROADWAY.

New styles and patterns, which we offer at the lowest prices.
ETTING, MASON & HATFIELD'S,
566-578 opposite Appleton's Building.

Brooklyn Fine Art Gallery,

312 FULTON STREET.

GEO. T. JAMES

Dealer in Paintings, Engravings, Picture-Frames, Artists' Materials, and Looking-Glasses,

Will always have on hand the publications of all English and French houses, especially those of Goupil & Co.

A large assortment of the best English and French Artists' Materials.

Particular attention paid to the manufacture of Gilt Frames. Seminaries and schools supplied at the lowest rates. 570-573*

Comfort in Cold Weather.

Send to the undersigned for BOOK OF LETTERS for overwhelming proof that

SANFORD'S CHALLENGE HEATER,

PORTABLE OR SET IN BRICK,

Is the best and most powerful Heater known, occupying but little space, of great durability, burns the gases and smoke with no clinkers, and saving 30 per cent. on the fuel. It is adapted to hard or soft coal.

THE PORTABLE HEATER

Can be used in Parlor, Hall, or Cellar, with single or double case, to give heat where standing or not, and will warm all the rooms in a house, as may be desired, by simply connecting hot-air pipes from it to registers in the rooms to be warmed, or may be used alone as a Ventilating Stove.

THE BRICK HEATER

Is unsurpassed in its operation, and has the advantage of standing low, so as to adapt it to low cellars.

We are also the SOLE manufacturers of

SANFORD'S CELEBRATED MAMMOTH OR GLOBE HEATER,

The only one that has stood the test as a powerful and fuel saving stove for R. R. Depots, Shops, Factories, Stores, etc. See references in our HEATER BOOK.

The unrivaled economical air-tight Cooking-Stoves,

CONFIDENCE AND SENTINEL,

are made only by us, as well as other stoves of every description for all parts of the world.

EANFORD, TRUSLOW & CO.,
Prop'rs of National Stove Works,
563-575 239 Water street, New York.

32 HEALTH OF AMERICAN WOMEN. **32**

Woman, from the peculiar physiological functions of her organs, and from the refined and delicate sensibility of her nervous system, is subject to diseases which destroy her own happiness and greatly impair the power of contributing to the happiness of others. Every mother and head of a family, and most women above the age of fifteen years, are painfully conscious of this fact, and all, in a greater or less degree, are interested in the search for a prompt and efficient remedy for the various forms which the diseases alluded to assume.

The experience of many years, the severe tests of investigation by scientific medical men, the use of the medicine in the practice and in the families of physicians, and its general use in the families of clergymen, and among the most cultivated and refined in the country, has resulted in stamping the elegant and well-known preparation of the Graefenberg Company as the only reliable remedy ever known for the universal and distressing diseases of women.

It is prepared by an educated physician of great experience, and it will always be found fully equal to representations concerning it. It is known as *The Graefenberg Company's* MARSHALL'S UTERINE CATHOLICON.

Price $1 50 per bottle; five bottles for $6. It can be safely sent by express. Address JOSHUA V. BRIDGE, M D., *Secretary and Consulting Physician, Graefenberg Company*, No. 342 PARK ROW, NEW YORK.

☞ *Dr. Bridge may be consulted at his rooms in The Graefenberg Institution, or by letter, on all diseases.*

☞ The principles and practice of medicine adopted by the Medical Board of the Graefenberg Institution, are clearly set forth in THE GRAEFENBERG MANUAL OF HEALTH, a medical work of 200 pages, published for Family Use, and elegantly embellished with colored engravings of the human system. PRICE 25 CENTS—on the receipt of which it is mailed to any part of the country. 564tf

Furniture! Furniture!

WHOLESALE AND RETAIL.

H. P. DEGRAFF,

No. 87 BOWERY,

EXTENDING THROUGH TO 65 CHRYSTIE STREET, NEW YORK,

WHERE WILL BE FOUND

THE LARGEST AND MOST EXTENSIVE ASSORTMENT IN THE CITY.

ALL FURNITURE GUARANTEED AS REPRESENTED.

☞ Bills of $25 Retailed at Wholesale Prices at the Bowery Store.

One hundred and fifty hands constantly employed in manufacturing. All Stock laid in for NET CASH. It comprises, in part—

ROSEWOOD, MAHOGANY, AND WALNUT PARLOR FURNITURE,

IN BROCADE, BROCATELLE, DELAINE, PLUSH, AND HAIR CLOTH,

ROSEWOOD, MAHOGANY, AND ENAMELED CHAMBER FURNITURE, IN SETS,

From Twenty to One Hundred and Fifty Dollars,

ALSO,

CANE SEAT AND COMMON FURNITURE,

In Great Variety.

A large assortment of

GILT AND MAHOGANY MIRRORS,

EIDER AND CURLED HAIR MATTRESSES,

PATENT PREMIUM SOFA BEDSTEADS,

With Spring and Hair Mattresses attached,

etc.

☞ *STEAMBOATS AND HOTELS FURNISHED.* ☜

Dealers will find it to their interest to

GIVE US A CALL. 560-575X

DR J. B. MARCHISI'S

CELEBRATED

UTERINE CATHOLICON,

FOR THE RELIEF AND CURE OF SUFFERING FEMALES.

Climate and the sedentary habits of female life, superinduce a multiplicity of diseases and weaknesses, that turn life into sadness, and pleasure into universal pain. It is estimated seventenths of all American females are suffering with some kind of disease peculiar to the sex. A good medicine must be their best friend When everything has been tried, the best physicians consulted, years spent in anguish, and fortunes wasted, Marchisi's Catholicon has restored health to the patient, and gladness to the fireside Numerous letters testify that it is NEVER TAKEN WITHOUT BENEFIT.

"Having now used the remedy for four years in my practice, I rely wholly on it for the cure of almost all female diseases. I remain yours, etc,

"H. F. BENNETT, M.D., Canandaigua, N. Y."

Mrs. A. Morrison, Utica, N. Y, says—"It is twelve years since I have realized an hour of health. Part of the time it seemed I could not live, and I certainly did not desire to. * * * I am cured—am WELL again. I cannot say enough for this Catholicon."

"I have used the Catholicon in my practice for four years with the most astonishing success.

"B C BATLIN, M D, Maysville, O."

Daughters, wives, and mothers! this medicine is a tried and tested thing. It will cure you. We refund the money when the results are not as indicated. Dr. Marchisi is a skillful French physician, and the first to apply the name of Catho icon. Beware of imitations. A pamphlet, with symptoms, treatment, letters, etc., sent gratis by mail, or delivered by agents. It is sold in almost every town, or sent by express. Price $1 50 per bottle, or three bottles for $4 00. Do not confound Dr Marchisi with any other man. Address BARNES & PARK, General Agents, 13 & 15 Park Row, N Y. J. B MARCHISI, M.D.
572-597

LADIES' FANCY FURS

AT RETAIL.

Boughton & Randall,

53 BROADWAY,

571-579 UP STAIRS.

MACGREGOR'S

PATENT WARMING AND VENTILATING

FURNACES,

FOR

Heating Public and Private Buildings, Halls, Stores, etc.

These Furnaces have been in use several years, and with the recent improvements, for economy, purity of air, and ease of management, have no equal.

They require but little attention, the same fire can be kept up the entire season, without going out The coal and gases are all consumed, with good coal no clinker is made, consequently sifting coal is dispensed with

There are ten sizes of Portable or to be set in masonry, of power to warm from 10,000 to 200,000 cubic feet of space.

CARPENTER'S

Elevated Oven and St. Nicholas Ranges,

For sale at wholesale and retail.
570-573 WM. H CORY, 117 Beekman st., N. Y.

USEFUL IN EVERY FAMILY.

Paint, grease spots, etc., removed instantly. Gloves, silks, ribbons, etc, cleaned equal to new, without injury to the most delicate color or fabric, by HEGEMAN & CO.'S CONCENTRATED BENZINE. Only 25 cents per bottle.

HEGEMAN & CO., Nos. 161, 399, 511, and 756 Broadway.
569-576

CHAPPED HANDS, FACE, LIPS, ETC.

CERTAIN CURE.

HEGEMAN & CO.'S Camphor Ice with Glycerine; cheap, safe, and agreeable, only 25 cents.

HEGEMAN & CO., Nos. 161, 399, 511, and 756 Broadway.

Sent by mail on receipt of 30 cents. 569-576

HOSIERY

AND

Men's Furnishing Goods.

A. RANKIN & CO.,

(LATE UNION ADAMS)

637 BROADWAY,

And at the Old Stand,

NO. 96 BOWERY,

Respectfully invite your attention to an extensive and superior variety of the above goods, many styles of which cannot be found elsewhere.

Importing and manufacturing largely, we are enabled to offer superior inducements to every class of buyers.

569-576X

Communion Furniture.

An experience of 30 years in one place in the manufacture and sale of COMMUNION FURNITURE, enables the Subscriber to supply churches with sets of COMMUNION SERVICE, either silver-plated or Britannia, varying in price to suit the wants of all.

Also, a general assortment of *Plated* and *Britannia Ware*, for family use, at *retail* as well as wholesale. Old ware REPLATED, to look like new, at the old stand of

572-597 LUCIUS HART, Nos. 4 and 6 Burling Slip, N. Y.

FURNITURE.

MEEKS'

Cabinet Furniture

WAREROOMS,

333 AND 335 FOURTH STREET,

(Northwest cor. of Broadway)

JOHN MEEKS,

Of the old firm of *J. & J. W. MEEKS*,

Invites the attention of Furniture buyers to a large and elegant assortment of Cabinet Furniture suitable for

PARLORS, DINING-ROOMS, LIBRARIES, etc., made from selected and well-seasoned wood, in the latest and most approved styles,

AT VERY REASONABLE PRICES.

The well-known reputation of the late firm for making

SUPERIOR CABINET FURNITURE,

will be fully sustained. 562-574

Pure Wines

FOR FAMILY AND MEDICINAL USE.

The undersigned, Agents for Paul de Coninck & Co., Bordeaux, France, have always on hand a large supply of Pure Wines, which they offer for sale at moderate prices.

PAILLARD & MARTIN, Importers,
559tfX 21 Maiden lane, New York.

Pure Old Palm Soap.

FOR CHAPPED HANDS, THE BATH, AND FOR CHILDREN.

It is unsurpassed.

To be had of Grocers and Druggists, or of Manufacturers,

J. C. HULL & SONS,
564-569 108, 110, 112 Cliff street, N. Y.

BROOK'S

IVORY POLISHED PATENT GLACE

SPOOL COTTON,

200 OR 500 YARDS, WHITE, BLACK, AND ALL COLORS,

Combining the Luster of Silk with the Strength of Linen.

ALSO,

BROOK'S BEST PATENT SIX-CORD WHITE SPOOL COTTON.

THIS SUPERIOR SEWING THREAD, now conceded to be UNEQUALED, for either HAND OR MACHINE USE, is sold by respectable dealers throughout the country. Also, all the Nos. from 8 to 150, either solid or assorted in cases of 100 dozen each, constantly for sale by the Manufacturers' Agen

WILLIAM HENRY SMITH,
546-597 32 and 34 Vesey street, New York.

Gas! Gas! Gas!

A splendid assortment of GAS FIXTURES and FRENCH BRONZES for sale at very low prices, at

Stephen Philbin's Warerooms,

NO 707 BROADWAY,

Between Washington place and Fourth st.

Stores, Private Dwellings, and Public Buildings of any kind, fitted up with gas pipes in the most approved manner, and on reasonable terms.

PHILBIN & QUIN'S Plumbing Establishment, 331 Fourth street, connects with the above warerooms, where all orders in their department are executed with dispatch, and in the most approved manner.

The Trade supplied on liberal terms. 566tf

Good Boots and Shoes.

WATKINS, No. 114 FULTON STREET, offers at fair prices a superior assortment of his own manufacture for Gentlemen, Ladies, Boys, Misses, and Children. Special attention paid to ordered work. Drawings taken of the feet, and lasts kept for each customer.

Persons visiting the city would do well to purchase at this old and well known establishment. 924tf

China and Glass.

Elegant Dinner, Tea, and Toilet Sets.

Bronze, Parian, and China Mantel Ornaments in great variety.

OVINGTON BROTHERS,
568-582 238 and 240 Fulton st., Brooklyn.

P. P. P.

PARK'S PRICKLY PLASTERS.

They soothe pain; they protect the chest; they extract the coagulated impurities and soreness from the system; they impart strength; they are divided in sections, and yield to the motion of the body; they are porous; all impure excretions pass off, and they cannot become offensive, hence, are freely worn four times longer than any other plaster, and are cheaper at 25 cents than others at 10. *Where these Plasters are, pain cannot exist.* Weak persons, public speakers, delicate females, or any affected with side, chest, or back pains, should try them. You will then know what they are. They are a new feature in the science of medicine. All Druggists have them Take no other. Each Plaster bears a Medallion Stamp and our Signature.

BARNES & PARK, 13 and 15 Park Row, N. Y.
572-584 JOHN D. PARK, Cincinnati, Ohio.

A. D. PORTER & CO.,

DRAPERS AND TAILORS,

327 BROADWAY,

A. D. PORTER, }
C. B. PORTER. } NEW YORK.

Gentlemen wishing an outfit will find with us a stock of goods which for richness and variety cannot be excelled. 569-576

DR. SWEET'S INFALLIBLE LINIMENT CURES RHEUMATISM and never fails.

DR. SWEET'S INFALLIBLE LINIMENT is a certain remedy for Neuralgia. 573

LADIES! LADIES!

Are you afflicted with *Nervousness, Dyspepsia, Want of Energy, Weakness, Dizziness, or Sick Headache?* Read the following:

GERMANTOWN, Pa., March 28, 1857.

DR. C. M. JACKSON—SIR: It affords me great pleasure in speaking a word for your most excellent German Bitters.

Being persuaded by a friend, about three months ago, to try your Bitters for a pain in the side, dyspepsia, giddiness in the head, loss of appetite, general debility, etc., I purchased a bottle, and finding so much relief from it, I tried a second and a third bottle, with the same beneficial results as the former ones. I have tried almost every medicine, but none gave me so much relief as your German Bitters, and in justice to yourself, and for the good of persons afflicted with the above complaints, I take this plan of recommending them to all.

HANNAH WUNDER,
Wife of Alderman Wunder Main st., near Rittenhouse st.

These Bitters are prepared by Dr. C. M. Jackson, 418 Arch st, Philadelphia, Pa., and are sold by druggists and storekeepers in every town and village in the United States, Canadas, West Indies, and South America, 75 cents per bottle. Be sure and get *Hoofland's German Bitter* 572-573L

THREE PREMIUMS

AWARDED TO

J. R. Harrington,

AT THE

LATE FAIR OF THE AMERICAN INSTITUTE.

FIRST PREMIUM MAMMOTH COTTON BATTING.
FIRST PREMIUM MILLINETTE WADDING.
FIRST PREMIUM PATENT CARPET LINING.

ADDED TO

THIRTEEN PREMIUMS

FROM THE

DIFFERENT STATE FAIRS OF THE UNION.

With the above evidence from the MOST COMPETENT JUDGES IN THIS COUNTRY, Mr. HARRINGTON flatters himself that he can safely

DEFY COMPETITION

in the Manufacture and Sale of either and all of the above articles.

HIS TRADE-MARK

PREMIUM MAMMOTH BATTING

is too well known among the trade to need indorsement—while

HARRINGTON'S PATENT CARPET LINING

AND

MILLINETTE WADDING

are rapidly superseding all other articles of the kind in the market.

SPECIAL NOTICE

TO COTTON DEALERS AND BROKERS.

Being anxious to extend my operations in buying and selling Cotton, I give my personal attention to BUYING COTTONS OF ALL GRADES AND QUANTITIES, for which the highest market price will be paid.

In order to consult the convenience of my customers, it is necessary to divide my time at my different places of business, as follows:

At the Mills, 448 Water street, from 7 A.M. to 9½ A.M.
At the Warehouse, 440 Pearl street, from 10 A.M. to 11½ A.M.
At the Sales-rooms, 62 Warren street, from 12 A.M. to 2 P.M.

J. R. HARRINGTON,
572tf AGENT FOR THE NEW YORK CARPET LINING Co.

Holloway's Pills for the Periodical Irregularities peculiar to the softer sex. This alterative is a most valuable one; its action so mild, yet so effectual, that every one is benefited by it. Manufactory, 80 Maiden Lane, New York. 573

The Balmoral!—Fashion has pronounced in its favor. Judgment has declared it good. Comfort approves it, and the ladies, bless them, acknowledge their indebtedness to Cantrell for its introduction. The Balmoral Boots will be worn this winter by all sensible, prudent, and economical females, and they will purchase them at Cantrell's, No. 813 Broadway. 572-574

Ladies' Furs!

M. K. MOODEY & CO.,

139 BROADWAY,

BETWEEN LIBERTY AND CEDAR STREETS.

Also Fancy Robes, Gloves, Caps, etc.

A FULL ASSORTMENT. 570-577

PEALE'S

COURT OF DEATH.

A series of large plates, 17 by 27 inches in size, (paper 23 by 31,) of this world-renowned Painting, by REMBRANDT PEALE, is now engraved, from which will be issued

100,000

SPLENDID COLORED ENGRAVINGS,

EACH PRESENTING A PERFECT

FAC-SIMILE OF THE ORIGINAL PAINTING.

The Engravings will be furnished to subscribers at the low price of

ONE DOLLAR EACH.

The regular price for such engravings in this city is $5, and it is only because so many copies are printed that they can be afforded for the above unprecedentedly low price of *one dollar*

This great Painting was executed by REMBRANDT PEALE, at the city of Baltimore, in 1820, and has been exhibited since then, at various times, in the principal cities of the United States

Death is not painted as a skeleton, but as a king or monarch, placed in shadowy obscurity. There is, therefore, nothing repulsive in the representation.

There are *twenty-three full-sized figures*, and arranged into five groups presenting living representations of DEATH, WAR, SENSUAL PLEASURE, INTEMPERANCE, and the TRIUMPHS OF CHRISTIAN FAITH OVER THE TERRORS OF DEATH.

It is a work to DELIGHT THE EYE and IMPROVE THE HEART. Every repeated examination will only increase the admiration excited by the first view.

Hundreds of Clergymen have reiterated the statement of President Hale, that "*it is a sermon on canvas.*"

The original painting has been made the theme of discourse by Rev. Dr. Wayland, Rev. Dr. Bacon, Rev. Dr. Cleveland, Rev. Dr. Sprague, Rev. Dr. Welch, and others.

The subscriber refers with confidence to the following gentlemen: The venerable Embrandt Peale, author of the Painting, Philadelphia; Hon. Millard Fillmore, Buffalo; Rev. Asa D. Smith, D.D.; Rev. Geo. B. Cheever, D.D.; Rev Dr. S. I. Prime, Editor *N. Y. Observer*; Rev. Gorham D. Abbott (Spingler Institute;) Hon. Erastus Brooks; Hon. Henry J. Raymond,—New York.

The subscriber was advised to make the coloring of the drapery in the Engraving bright and showy, "to please the people in the country," but he decided to *copy the original painting strictly* in this respect The wisdom of this decision is verified not only by the artists of this city, but by the unqualified certificate of Mr. Peale.

The following testimonial speaks for itself:

PHILADELPHIA, Nov. 16, 1859.

"I have seen the Chromo-Lithographic Engraving of my Painting of the Court of Death, recently executed for Dr. G. Q. Colton (the present proprietor) by Sarony, Major & Knapp of New York, and can certify that it is an accurate and admirable Copy of the Original Painting.

"REMBRANDT PEALE"

The Engraving will form an impressive, instructive, and beautiful parlor ornament

SUNDAY-SCHOOLS supplied at a liberal discount.

Upon the receipt of One Dollar and four letter stamps, (the latter to pay postage,) the Engraving will be forwarded, postpaid, rolled in a strong case.

Any one sending five subscriptions, shall receive a sixth copy gratis.

AGENTS—Gentlemen or Ladies—can make money rapidly by taking subscriptions for this beautiful work. Almost every family will desire a copy. Those desiring agencies will inclose one dollar and six letter stamps, and they will receive one engraving, and letter of agency, stating the special terms to agents.

CLERGYMEN, by interesting themselves in the distribution of these Engravings, can add at least $50 to their yearly income, (by commissions,) and at the same time place in the hands of every subscriber "a sermon on canvas."

If more than $10 is sent at a time, get a draft, or have the letter registered.

Until the duplicate plates are finished, only 100 engravings per day can be printed, but subscriptions will be filled in the order of receipt.

To avoid mistakes, write the *Name, Town, County*, and *State* plainly.

Address G Q COLTON,
P O. Box 3,391. No 37 Park row, New York.
573

R. T. Wilde & Co.'s

NEW FALL AND WINTER FASHIONS,

IN

SILK, STRAW, AND VELVET BONNETS,

MISSES' BEAVER HATS,

FANCY FEATHERS, ARTIFICIAL FLOWERS,

ETC. ETC.,

Are Now Ready.

Ladies resident in New York and Brooklyn, or on a visit to the city, are invited to inspect our large and diversified assortments in every department of Parisian and Domestic Millinery. The styles of our fabrics and the prices affixed thereto, will commend them to the notice of all who regard Fashion and Economy as equally desirable. R. T. WILDE & CO.,
572-573X 251 Broadway, cor. of Murray street.

LEA & PERRINS'

CELEBRATED

WORCESTERSHIRE SAUCE.

CONNOISSEURS

TO BE THE

"ONLY GOOD SAUCE,"

and applicable to

EVERY VARIETY OF

DISH.

OF A RETIRED INDIAN

MEDICAL GENTLEMAN

At Madras

TO HIS

Family Reading.

A FAIRY AT HOME.

"What is my Lily thinking of so intently?" asked Mr. F——, as he entered the sitting-room, where the little girl was leaning her forehead against the window-pane, and gazing out into the evening sky.

"Oh, nothing much, papa," said Lilian, starting from her reverie, and taking up a book of fairy tales that had fallen upon the carpet.

"Such a quiet time for thinking should hardly be wasted upon 'nothing much,'" said the father, kindly. "But try for a moment if you cannot recall the train of ideas which I interrupted. Your book, I see, was of a sort which stimulates the imagination. I would like to know what way its influence tends."

"You will think me very foolish, papa. I was just imagining how I should like to be a fairy."

"What is a fairy?" inquired the father, innocently.

"Why, you know, papa, just as well as I do. Little mites of people, that wear mantles made of tulip leaves, and that ride in snail-shell coaches drawn by dragon-flies."

"Would you really like to be so very small?"

"Oh, that would be rather cunning, papa; but the best of it is, they have power to do such wonderful things, and always use it for such good purposes."

"Do they, indeed?" said Mr. F——, in a serio-comic tone

"There now, papa, you are laughing at me. Now you know I don't believe all this; only the stories say so, and I always like to imagine that such stories are true."

"I should not have the slightest objection to believing in fairies, if there seemed to be any need of them; but really I think all the good and most of the beautiful works attributed to them, can be just as well effected by human agencies. Tell me, now, what you would do if you were a fairy?"

"Oh, a thousand things, papa. In the first place, you need not go down town any more to that dingy old office, for whenever you wanted money, I could tap with my wand and up would come heaps of gold and silver. Then, you know, I would make mamma well, and keep her so. Oh, there's no end to the good things I would do!"

"Would it not be better, my dear little girl, to make the utmost use of all the power you have, instead of spending these long hours of musing in wishing for more?"

"All the power *I* have is precious little, you know, papa."

"Very precious, certainly, but not so little as you may suppose. Your father would much rather have his own little daughter here to welcome him home at night, than to possess all the gold and silver that fairies were ever fabled to produce. And the gentle, quiet influence of a loving sister in the household is worth more to your dear, sick mother than the touch of a fairy's wand upon her brow. Depend upon it, my dear child, God has given to you a work, which, well accomplished, will be more beautiful in its results than any romance of fairy-land."

Lilian sat for a few moments musing in the deepening twilight, and then the summons to tea prevented any further conversation. The first thought that entered her little head the next morning was, "I'll be a fairy to-day." But the winter air was chilly, and, by the gray morning light, Lilian's fairy work seemed not quite so easy and beautiful as the evening before by firelight. At this moment, however, she heard little Ally's voice in the next room quite wide awake, and sure to disturb his sick mother. Lilian slipped softly into the room, and persuaded Ally to come and be dressed by her, and, as the little fellow had no objection to a change of attendant, the nursery toilette was very quickly completed. Then she carried him to the breakfast room, that he might be out of hearing distance from his mother

[illegible] to her own satisfaction, doubtless, but, as Lilian knew, to the certain discomfort of her father; for every particular article stood cornerwise to its neighbor, and the whole effect was as if a rushing wind had brought cloth, service, and catables, and deposited them on the table according to its own sweet will. As soon as she had established Ally with his building-blocks in the corner, Ally neatly and quietly rearranged everything upon the table, so that an artist's eye could hardly have suggested an improvement.

"Mother always did this," said Lilian to herself. "How careless I have been not to think of it before!"

At this moment Willie burst into the room.

"I wish mother wasn't sick," he exclaimed. "There's no one to tie my neckcloth or put up my dinner for school, or find my books, or help me with my lessons."

"Perhaps I can fix your neck-tie. Come here," said Lilian, "and let me try."

"Oh, you don't know how. You never did it in your life."

"I can learn though. You shall see," said the little girl, and she secretly resolved that she would practice tying a ribbon around a block for one hour every day, until she was perfect in the art! The neck-tie was arranged even to Willie's satisfaction, and the stray books were all found and put in the satchel. The father then appeared. An unusual expression of contentment was upon his countenance as he sat down to a comfortable breakfast, but whether he attributed anything to fairy influence Lilian never knew. She rather hoped not. It was so pleasant (she thought) to work unsuspected!

After her father had gone, Lilian put up the luncheon in Willie's dinner-basket with her own little fairy fingers, and saw her brother started for school, then crept softly to her mother's room to see what she could do for the comfort of the invalid. She dusted and arranged the room in the order that best suited her mother's taste, moving all the time with such a gentle, fairy-like tread, that the lightest slumber need not have been disturbed. She brought water to bathe the aching head, then closed the curtains to just the right degree of shade, and left her mother to her morning nap. By this time Ally had become wearied of his efforts at self-amusement, and must have some assistance. Lilian built houses, bridges, and towers, all on the most wonderful models of architecture, but perfectly satisfactory to the small employer, who valued the most elaborate structure only for the noise it made in tumbling down.

All day long, his little attendant was fully occupied in amusing him, and she had time only to put the sitting room again in order and bring her father's study-gown and slippers, when his night-key was heard at the door. Lilian placed herself demurely in her old seat by the window, and was looking out with a somewhat more happy and less abstracted expression than on the previous night.

"Some good fairy has been at work, I guess," said Mr. F——, as he took the comfortable easy chair and glanced at the usually noisy little Ally, who was now deeply absorbed in Lily's favorite portfolio of engravings.

"Oh, no, papa," replied Lilian, as she threw herself over the side of the chair into his arms; "no one in the world but your little FAIRY AT HOME."

FAYE.

THE GOLDEN SUNSET.

The golden sea its mirror spreads
Beneath the golden skies,
And but a narrow strip between
Of land and shadow lies.

The cloud-like rocks, the rock-like clouds,
Dissolved in glory, float,
And midway of the radiant flood
Hangs silently the boat.

The sea is but another sky,
The sky a sea as well,
And which is earth, and which the heavens,
The eye can scarcely tell.

So when for us life's evening hour,
Soft fading, shall descend,
May glory, born of earth and heaven,
The earth and heaven blend.

Flooded with peace the spirit floats,
With silent raptures glow,
Till where earth ends and heaven begins
The soul shall scarcely know.

—*Longfellow.*

THINK FOR ONE HOUR.

During a season of religious interest among my people in C——, there was a class of young persons who remained careless and unconcerned about their souls' salvation. At a prayer-meeting, where many of them were present, they were exhorted to consider their ways and be wise. When about to leave the house of prayer, which was as solemn as the house of death, those young persons were kindly asked to go home and think for *one hour* of their souls' salvation. One thoughtless and profane young man resolved that he would regard the request, and consider the subject for one hour before retiring for the night. After reflecting for an hour of his lost and guilty condition, and of God's mercy to him, his heart relented, and he began to pray earnestly for the pardon of his sins. Nor did he stop thinking and praying when his hour had closed, but he continued even unto break of day to think of his life of transgression, and pray for forgiveness of God, —neither did he find rest to his spirit, until he submitted his heart to God, and found joy and peace in believing in Jesus. To my great surprise, on the next day the young man, who had been so careless, thoughtless, and reckless, came to my study to tell what the Lord had done for his soul. At first I thought it was too good news to be true, for it seemed, if true, like a resurrection from the dead; but on conversing with him concerning his spiritual state, I found him a changed man. He said to me, "I went home from the meeting last night, and thought, as you requested, for one hour about seeking the salvation of my soul, and I did not sleep till I gave my heart to the Savior, and became a new creature in Christ Jesus." The news of his conversion spread like wildfire through the village and town, and some of his thoughtless and wicked companions were influenced by his example to seek and secure the Lord.

This led me to ask, why is it that so many of our youth and so many of our young men neglect their souls' salvation, and live in impenitence in this Christian land? From the testimony of this young man that was converted to God, I am led to believe it is because they do not think upon their ways. The impenitent youth do not think for one hour of their depraved and guilty condition, and of what Jesus Christ has done to save them from the awful consequences of their sins. The sin of inconsideration is the great and crying sin of the majority of the youth of our land. In view of it I cannot help exclaiming, "Oh that they were wise, that they understood this, that they would consider their latter end!" Oh that they would think for one hour! H.

THE MINISTER AND HIS SCYTHE.

How frequently have I heard him request the gentleman who was going to precede him by prayer, to be sure not to be very long. Mr. Jay, at his own chapel always preferred going through the whole of the service himself; and on one occasion, he quaintly said to [illegible] "I like to whet my own scythe." The congregation generally thought that he could whet it better than any one else; and he always considered that the prayers, which seldom occupied more than a quarter of an hour, including the Lord's Prayer, which he invariably repeated, prepared his mind for the sermon. It is a remarkable fact, that on entering the pulpit he would open the Bible at that part where the Lord's Prayer appears, having on several occasions forgotten part of it, which so much annoyed him that he adopted this mode of preventing any future vexation on this point.—*Recollections of William Jay.*

NEVER DO TOO MUCH AT A TIME.

Sir Edward Bulwer Lytton, in a lecture recently delivered in England, gives the following history of his literary habits:

"Many persons seeing me so much engaged in active life, and as much about the world as if I had never been a student, have said to me, 'When do you get time to write all your books? How on earth do you contrive to do so much work?' I will surprise you by the answer I make. The answer is this: I contrive to do so much by never doing too much at time. A man, to get through work well, must not overwork himself; or, if he does too much to-day, the reaction of fatigue will come and he will be obliged to do too little to-morrow.

"Now, since I began really and earnestly to study, which was not till I had left college, and was actually in the world, I may perhaps say that I have gone through as large a course of general reading as most men of my time. I have traveled much, and I have seen much; I have mixed much in politics, and the various business of life; and in addition to all this, I have published somewhere about sixty volumes, some upon subjects requiring much research. And what time do you think, as a general rule, I have devoted to study —to reading and writing? Not more than three hours a day; and when Parliament is sitting, not always that. But then, during those hours, I have given my whole attention to what I was about."

A CHILD'S FAITH.

At the time of a great drought in England, several pious farmers agreed to hold a special meeting to pray for the much-needed rain. When the appointed time came, the minister was surprised to see one of his little Sabbath scholars bringing a huge old family umbrella, and asked her why she did so on such a lovely morning. The child gazed at him with evident surprise at the inquiry, and replied, "Why, sir, I thought, as we were going to pray God for rain, I'd be sure to want the umbrella." While they were praying, the wind rose and the clear sky became clouded, which was soon followed by a heavy thunder-storm, by which those who came unprepared to the meeting were drenched, while Mary and the minister were sheltered by the umbrella her faith had led her to bring.

It is related of Rev. Dr. Doddridge, that on a certain occasion as he was passing along the streets of London, he was greatly discouraged and depressed in spirit; when from a cellar-way which was open, he heard a voice embodying these words, "As thy days, so shall thy strength be." He regarded them as life from the dead; his spirit was refreshed; his soul strengthened; the clouds disappeared, and he went on his way rejoicing, because of this precious promise of the Bible thus unexpectedly wafted to his ears.

A Valuable Autograph.—At a recent sale of ancient manuscripts and autographs, Milton's receipt, in his own handwriting, to the publisher for the purchase-money of the manuscript of the "Paradise Lost," was bought for a gentleman in this country for the sum of $225.

OUR CHILDREN.

Our children are to fill our places in society—in church and state, and the manner in which they will fill them depends upon the manner in which we educate them. If we train them up in the Sabbath-school, for God and his church, they will amply repay us for all our care; but if they are trained up for the world—in the streets—in the gambling and tippling saloon—in Sabbath-breaking, profanity, licentiousness, and intemperance—in idleness—in sin, they will dishonor our names, and repay us by-and-by with a vengeance!

How fearful our responsibility! When we consider that our son may make a talented, useful, and happy man, respected and beloved by all around him, or he may make a consummate villain, detested by the world as a nuisance and a curse, and that our daughter has a corresponding alternative before her—that in the history of both, in all probability, there is a *crisis*, or turning-point, when it is uncertain which way they will preponderate—and that we necessarily play an important part in tipping the scale, we can but feel that this is a matter not to be trifled with, and that every means possible should be resorted to in order to secure the right drift, and save those so dear to us. As we would have them honorably act their part upon the stage of life, so let us sedulously aim to qualify them for it.—*Morning Star.*

JAPANESE BOOKS.

I spent several hours daily in a book-shop, where several curious things turned up. One of these afforded me, I confess, some gratification; it was the republication, by the late Prince of Satzuma, of my book on the Law of Storms. Persons who, like M. Huc, are guiltless of publishing anything in Chinese, and therefore beyond reach of criticism, have sneered at the literary productions of Protestant missionaries, my own included. Now, I submit, that if our books are as defective in style as has been represented, the Japanese would not republish them; at least it may be supposed that they were worth reading. There are probably few, if any, books published by missionaries in China on secular affairs, that have not been republished by the knowledge-loving Japanese. The largest work of the kind is from the pen of the senior missionary in China, Dr. Bridgman—a geographical and statistical account of America, issued some twenty years ago. To that book the Japanese are indebted for their knowledge of our country—a knowledge so precise as to excite surprise. We now see how they obtained it. Those who think that no sort of truth except that contained in Holy Writ should be given to the heathen by missionaries, will think Dr. B's geography has done no good. I think otherwise. I have no grounds for affirming that it contributed to prepare the way for a favorable reception to the United States expedition under Commodore Perry; but sure I am that it has taught them to understand and to respect our country, which cannot fail to be useful to our countrymen having relations with this land, whether political, mercantile, or missionary.—*Dr. Macgowan.*

"POMP JACKSON."

In the Memoir of Chief-Justice Parsons of Massachusetts, by his son, there is the following reference to the origin of the name of one of the most beautiful ponds in the state: "In the seventy-fifth volume of the Probate Records of Boston, there is a deed of manumission of 'Pomp' by his master and owner. It is dated one fortnight before the Declaration of Independence, and begins thus: 'I, Jonathan Jackson of Newburyport, in consequence of the impropriety I feel and long have felt in holding any person in constant bondage, more especially at the time when my country is so warmly contending for the liberty every man ought to enjoy, and also in consideration of promises, etc., to my negro man Pomp;' and then goes on formally to liberate and manumit him. 'Pomp Jackson,' as he is called in the Records, served as a freeman and a sifer in the army of the Revolution, settled in Andover, and gave his name to 'Pomp's Pond, in that town, and died there in 1826, being almost a century old."

THE LORD'S SUPPER.

From my earliest childhood I was required by my parents to be present at the sacrament of the Lord's Supper. And often, in my childish years, I wondered at the fact that so simple a ceremony should awaken so many different emotions. Many I saw weeping, many wearing very sad faces, some were solemn, others indifferent or formal, and some [illegible] After I, too, came into the ranks of the professed followers of Jesus, and began to receive at his table the hallowed emblems of his death, my trouble of mind, as to how I should view the ordinance, was often very great. It seemed to me, sometimes, that I ought to seek a better preparation of heart, in order that I might realize the greatness of the sacrifice that Jesus made for my sins, and the enormity of the guilt which required such a terrible expiation; and that without this I ought not to come to the table of the Lord. I was often fearful I should bring upon myself the curse of "eating and drinking unworthily;" and such was my fear of this that I often came with great pain of heart to obey my Lord's command.

At length, on one of the occasions of the sacrament, the voice of our pastor sweetly and slowly uttering the words, "do this in remembrance of me," touched a chord in the heart that answered eagerly, "Remember thee, dear Jesus, is that all?" Yet does he tell us to do anything more? And cannot the meanest and most erring of his followers feel that it is a sweet, a sacred privilege to do this; that they can always obey his commands; for even in our weakest hours the memory of Jesus brings strength, comfort, and blessing.

Now it is with happy yet mournful feelings that I come eagerly to the table of the Lord. Happy, because I am privileged thus to show that I remember him; mournful, because these tokens are to us the most touching remembrance we could have of the strongest evidence he could give that he loved us; for they are the emblems of his death. Now, though often burdened with a sense of sin, I can never stay away from the table of my Lord, while I have strength to obey his command, "This do in remembrance of me."—*Pacific.*

A New Creature.—A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was—"Something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure, for everything is different from what it once was." A very apt commentary on that passage (2 Cor. v. 17): "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

The First Prayer on the Great Eastern.—While this monster steam-ship was lying in the river Thames, the Presbytery of London were invited to visit it by Mr. Scott Russell, the builder, who is himself the son of a Scotch minister. While on board, the Presbytery gathered in one of the cabins, and there invoked the blessing of him who rules the wind and the waves. Afterwards Mr. Russell went on shore with them, and laid the foundation-stone of a new church at Backwall for the special use of the workmen, at which he delivered an animating and excellent address.

Burial with Christ.—Buried with Christ, wherein ye are risen through the faith of God's operation. But when are we buried with Christ? When crucified with him? When are we crucified with him? When the old man is put off, and the new man put on. When is this done? When our life is hid with Christ in God. Then are we planted in the likeness of his death, and raised to newness of life in Christ Jesus. This is not dipping the body under water. It is the baptism of the Spirit, by which we die to sin, and rise to the life hid with Christ in God. Plunging the body under water is in no sense a burial with Christ.—*St Louis Observer.*

Two Wonders.—Some good man has said: "Two things are matter of daily astonishment to me—the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven for him."

Divine Threatenings.—What are the threatenings of the law, but the warnings of Divine love? They are a fence thrown round the pit of perdition to prevent rash men from running into ruin.—*Waugh.*

AMUSING MISTAKES.

The wife of an English missionary in China thus describes some of the mistakes made in the Chinese language by new missionaries:

"You will be glad to hear I have read St. John's Gospel in Chinese. It is very interesting in their translation, but it is a strange tongue; their tones make it so difficult. In that verse, 'Feed my sheep' —*Song*, as it sounds, is the word for 'feed,' and exactly the same word stands for sheep—only one is in the fifth tone, and the other is either the second or the first tone; and though hearing this in England, you might fancy it was of little importance, yet if you give a word its wrong tone, they have not the most distant idea of what you mean.

"We all make most absurd mistakes sometimes. Mr. G—— was telling us the otter day, he was out in his garden, and wanted a knife. He told his boy to fetch one, as he thought, using the word *To*. Well, to his unqualified annoyance, he observed the lad approach him with a great table on his head, and he then remembered that they had the same name, only 'knife' is in the first tone, and table in the eighth. The other day, our dinner (soup and rice) caused us a smile. I gave orders for the soup to be put in a large tureen for the purpose; but, when we sat down, the little dish had been used for it, and afterwards in came a wee rice pudding in the large soup tureen. I then remembered the words for 'rice' and 'tureen' were very similar. Of course we are only amused at this kind of blundering, but in real missionary work it is of more serious consequence. Ever ready as the Chinese are to ridicule our religion, it is of the utmost importance that, by an error in language, they should not have the opportunity."—*Ch. Miss. Juv. Instructor.*

A WORD IN SEASON.

Some thirty years ago two young gentlemen, while traveling in opposite directions, met at a brook, and as their horses were drinking the elder addressed the younger about his soul's eternal interests. They soon parted; but those faithful words of love, by the aid of the blessed Spirit, were the means of leading the latter to the Savior, and to the consecration of himself to the missionary service in the most benighted country in the world.

That young man was Champion, the idol of his family, and possessed of great wealth. His father opposed his becoming a missionary, and proposed, instead, to support *twenty* foreign missionaries, to which he replied, "No; the Savior left richer possessions, and sacrificed his life for me. I cannot stay." He was an only son, and the last bearing the family name. He lived five years in Africa, and gave all his property to the cause of missions. He much desired to know who the stranger was that had addressed him by the brook-side, but could get no clue to it. On opening in Africa the Life of J. Brainerd Taylor, just sent to him from America, his eye fell on the likeness in the title-page, and he then knew who it was that had been the means of saving his soul.

Dear reader, do not neglect, when opportunity offers, to preach Christ crucified in faithfulness, as J. B. Taylor did, and you shall have your reward.—*Presb.*

BE YE PATIENT.

Beside the toilsome way,
Lowly and sad by fruits and flowers unblest,
Which my worn feet tread sadly, day by day,
Longing in vain for rest,

An angel softly walks,
With pale, sweet face, and eyes cast meekly down;
The while, from withered leaves and flowerless stalks,
She weaves my fitting crown.

A sweet and patient grace,
A look of firm endurance, true and tried,
Of suffering meekly borne, rests on her face,
So pure—so glorified.

And when my fainting heart
Desponds and murmurs at its adverse fate,
Then quietly the angel's bright lips part,
Murmuring softly—"Wait"

"Patience," she sweetly saith,
"The Father's mercies never come too late:
Gird thee with patient strength and trusting faith,
And firm endurance—wait!"

Angel! behold—I wait—
Wearing the thorny crown through all life's hours,
Wait till thy hand shall ope the eternal gate,
And change the thorns to flowers.

A RELIGIOUS BELIEF.

The following lines are taken from Sir Humphrey Davy's Salmonia: "I envy no quality of mind and intellect in others—be it genius, power, wit, or fancy—but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a religious belief to any other blessing; for it makes life a discipline of goodness; breathes new hopes; varnishes and throws over decay, the destruction of existence, the most gorgeous of light; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes fortune and shame the ladder of ascent to Paradise; and far above all combination of earthly hopes, calls up the most delightful visions of psalms and amaranths, the gardens of the blest, and security of everlasting joys, where the sensualist and skeptic view only gloom, decay, annihilation, and despair."

ADVICE THROUGH THE KEYHOLE.

There was once a young shoemaker, who became so much interested in idle tales that his shop was filled with loungers, talking and discussing and disputing about one thing and another from morning till night; and he found it often necessary to work till midnight to make up for the lost hours during the day.

One night after his shutters were closed, and he was busy on his bench, a boy passing along put his mouth to the keyhole and mischievously piped out, "Shoemaker, shoemaker, work by night, and run about all day." "Had a pistol been fired off at my ear," he said, "I could not have been more startled. I dropped my work, saying to myself, 'True, true, but you never shall have that to say of me again.' I never forgot it. To me it was as the voice of God, and it has been a word in season throughout my life. I learned from it not to leave till to-morrow the work of to-day, or to be idle when I ought to be working. From that time I turned over a new leaf."

A BEAUTIFUL REPLY.

A pious old man was one day walking to the sanctuary with a New Testament in his hand, when a friend who met him said:

"Good morning, Mr. Price."

"Ah, good morning," replied he; "I am reading my Father's will as I walk along."

"Well, what has he left you?" said his friend.

"Why, he has bequeathed me a hundred-fold more in this life, and in the world to come life everlasting."

This beautiful reply was the means of comforting his Christian friend, who was at the time in very sorrowful circumstances.

A Fable to show the Folly of Boasting.—A gourd had wound itself around a lofty palm, and in a few weeks climbed to its very top.

"How old mayst thou be?" asked the newcomer

"About a hundred years."

"About a hundred years, and no taller! Only look: I have grown as tall as you in fewer days than you count years!"

"I know that well," replied the palm: "every summer of my life a gourd has climbed up around me, as proud as thou art, and as short-lived as thou wilt be."

Writers and Speakers.—The difference between the style of one who always writes but never speaks, and one who always speaks but never writes, is very great. The first is more smooth and polished, the second more concise and forcible. The one lacks power, the other beauty. Speaking generally, the two qualities of grace and strength can only be acquired by practice both in writing and speaking. The two must mutually correct each other; and any system of education which neglects or ignores either of them is faulty. —*Harvard Magazine.*

A Fine Custom.—The late Rev. Dr J. W. Alexander observed the Moravian custom of selecting a "year-text" or motto. In one of his letters he wrote: "My sentence for 1859 is, 'God, my exceeding joy.'" Happy selection, since 1859 admitted him "to see the King in his beauty."

THE MORNING COMETH.

What Christian heart does not beat high at the thought of the mild but piercing radiance of divine light now glimmering visibly along all the borders of heathenism? The thick clouds are edged with white, and seem, after a long night, to be stirring on the mountain side, as if to collect themselves for rolling up, and opening the valleys to the day. It has been said that "beside every group of wild men in the Ethnological department of the Crystal Palace, the missionary could place a contrasting group of their Christian countrymen." Again, "The Old Book, the Book of our Redeemer's gift and our fathers' faith, * * * * has been gradually ascending; taking to itself new tongues, spreading open its page in every land—printed in Chinese camps, pondered in the Red Man's wigwam, sought after in Benares, a school-book in Feejee, eagerly bought in Constantinople, loved in the kloofs of Kafirland; while the voices of the dead from Assyria to Egypt have been lifted up to bear it witness." Among the millions of India there is a listening and a surmise; amid the strange, fascinating roar of civilization, advancing from the West, is heard the deep still music of the Gospel; a quivering here and there, a faint ruddy flush, as of life, seem to announce that the swoon of superstition, unbroken for a thousand years, may ere long pass away. The all-important preliminary victory that had to be won over anti-Christian prejudice on the part of the new lords of India, is no longer doubtful. Still farther east than India, China has heard tidings of a true celestial empire, from the lips of apostolic men, who have cast behind them all the refinement and social pleasure of Europe, as Paul cast behind him the philosophy of Greece and the lordliness of Rome. Beautiful is this return of the Christian morning from the west to the east. Christianity does not now go forth against heathenism, as in the old Crusading days, clad in visible armor, and bearing an earthly sword. It steps gently like the dawn, its weapons the shafts of light, wearing the breastplate of faith and love, and for a helmet the hope of salvation. Clothed thus in the armor of God, if faith does not waver, and love continues to burn, it *will* conquer.—*Bayne's Characteristics of Christian Civilization.*

Be Prepared.—No man knows what a day may bring forth; what miseries, what good or what evil, what afflictions, what temptations, what liberty, what bonds, what good success, or what bad success, a day may bring forth; and, therefore, a man need every day be in the closet with God, that he may be prepared and fitted to entertain and improve all the occurrences, successes, and emergencies which may attend him in the course of his life.—*Thomas Brooks.*

A Crab in a Close Place.—*The Mobile Tribune* tells the following:

"Yesterday a man was fishing for crabs at one of the wharves, and pulled up a common half-pint bottle. On examination it was found that there was a small crab in the bottle, which could not get out. The crab had evidently got into the bottle, and finding a good safe harbor, stayed there, but, in the meantime, had grown too large to admit of his exit from the bottle. The bottle, crab, and all can be seen at this office. The crab is alive and kicking, and is now being fed on Jenkins's best oysters."

Agricultural.

Gooseberry.

Botanists notice four distinct species of this plant: *Ribes Cynosbati*, or wild gooseberry; *Ribes Histellum*, or smooth wild gooseberry; *Ribes Rotundifolium*, another species of smooth wild gooseberry; and *Ribes Lacustre*, or swamp gooseberry.

As many as forty varieties are known to horticulturists. For continuing the varieties, the propagation is by cuttings; for obtaining new varieties, by seeds. The great difficulty in the way of its cultivation is the mildew. Any garden soil that is free from stagnant water and well manured is suitable. The situation should not be much shaded, should be free from the drippings of trees, and not so inclosed as to prevent a pretty free current of air. Native varieties resist the mildew much better than foreign, and some of the native resist it much better than others. Houghton's Seedling, for example, is said never to have mildewed under any circumstances.

To guard against the ravages of mildew, some have recommended a mulching of horse-manure. Others prefer to mulch with salt hay. Probably no specific can be certainly relied on. It would seem that the remedy should be sought rather in the general procedure. Select cold, heavy land rather than warm and light; a cool but dry exposure in preference to one pent up and damp; manure highly, for the gooseberry can hardly be overfed, but avoid the use of heating manures; keep the ground heavily mulched during the heat of summer and to the mulch add a sprinkling of salt. The influence of the salt will be to brighten the color of the fruit, and to render the attack of the mildew less probable. It is well also to train down branches to get new roots, and then cut away the old wood, leaving none more than two or three years old, inasmuch as old wood appears more liable to the disease than new.

As great a supply of gooseberries in our markets as is found in the English, and as cheap, would be decidedly a public good. It is said that much of the champagne imported into this country is made of this fruit. However that may be, it is certain that quite as good champagne is made from gooseberries here, as any that is introduced from abroad.

Clean Milking.

It is said to have been proved in England, by nicely-conducted experiments, that the last drawn milk is twelve times as rich in cream as the first. If this is true, the last must be richer also in curd, since the curd composes the sacs in which the globules of cream are encased. It follows that the last drawn is richer in all the elements of food. But if it should be inferred from this that there is a loss in omitting to draw the last gill, corresponding to its value, the inference might not be true, since it has not been proved that the cow will not give more and richer milk at the next milking, for not having the last drop taken at this.

The truth is, that as the healthy, well-fed cow is secreting milk continually, she never can be milked absolutely dry, any more than Biddy, in a hard shower and under a leaky roof, could wipe the floor dry, while a stream of water is still falling from above; and if the dairyman should fault the milkers because at the end of fifteen minutes the cows, with a hard stripping, would give another gill, it would be about as reasonable as if Madam should scold Biddy for not wiping the floor dry while the rain water is yet falling on it. The best way of milking is to approach the cow gently, to say a kind word as you seat yourself by her, to apply the left hand to the forward teat next you, and the right to the one opposite, holding the left arm rather firmly, that it may ward off from the pail any sudden movement of the cow's near foot, then milk as fast as you conveniently can those two teats, till the milk is nearly exhausted, after which milk the other two in the same way till exhausted, then strip the first two, next the last two, and then quit; for although by pulling away till you are wearied, and the operation becomes perhaps painful to the poor animal, you might get another gill, and that rather rich, yet the probability is, that by reasonably clean work, you get as much value at a succession of milkings as you would by more painstaking.

When the milking of a cow is begun there should be no cessation till it is completed—no stopping to talk or dandy jokes; and if the labor is wearisome, rest should be taken rather after finishing with one cow before beginning with another, than while milking any one. If the milker is a man with ordinary strength, he should remember what has been said about holding the left arm firmly to guard the pail. Women and children might fail in this; but a full-grown man should have his milk-pail kicked over but once in a very great while.

The foregoing suggestions with regard to milking clean, and yet not carrying that point to an extreme, are just the truth, and no more; and truth, about little things as well as great, is better than error. If any should read this who are in the city milk business, let them remember not to send the first drawn milk to town and keep the last at home to make butter from; for between their milk from the cow, made thinner from the pump, and whitened with chalk, the poor children here in New York are getting killed off somewhat faster than among Hindoo mothers.

Foreign Miscellany.

The Parmese Retribution.—A dreadful murder has marred the hitherto orderly state of things in Central Italy. It will, of course, be laid hold of by the enemies of Italian liberty, although it will be seen that it was an outbreak of popular vengeance, caused by cruelties perpetrated by the victim worse than those he suffered. One Count Anviti, a man with a title, but illiterate, and of the most brutal temper, had been the chief agent of the barbarities which continued for a time under the reign of the Duchess of Parma, as regent, after the assassination of her unamiable husband. This man—in what way he came there accounts yet differ—was suddenly noticed in the streets of Parma by some of the victims of his former cruelty. A man whom he had bastinadoed—obviously a patriot, for the brute exclaimed at each stroke, "This for *Viva Italia!* this for Pius IX.h! this for 'Down with Austria!' that for Charles Albert and the friends of independence!"—this man recognised him. Another, whose brother he had shot, soon was at hand. A mob was gathered in a moment—for his brutalities to both sexes and all classes had made him an object of universal execration—and, little military aid being at hand, he was rescued from custody, brutally murdered, and the head of the wretch cut off and placed on a pole. Nothing can really excuse such barbarity; but it appears the perpetrators were not numerous, and that the man himself deserves no more pity than a Jeffries, whom our mob would, but for superior force, have treated in like manner. The Government of Parma will, however, take steps to punish the outrage; yet it is impossible not to feel that it was nothing compared to the cold-blooded outrages of the man himself, and of the Hapsburgs and their tools throughout Hungary and Italy—nothing compared with the Pope's savage butcheries at Perugia. But the deliberate villainies and atrocities of Austrian officers and their master, and of the Pope, are passed over; the excited revenge of a small mob is talked of with horror. Let the censures of Europe be turned against the horrible brutalities which stimulated this less guilty though indefensible revenge.—*London Freeman.*

Arctic Navigators.—Captain Snow, who commanded the Prince Albert in 1850, lectured on Tuesday night at the Literary Institute, Walworth. He was strongly of opinion that some of the Franklin party were still living, probably in captivity, among the Esquimaux. He supported this opinion by citing several instances of Englishmen living with barbarous tribes for many years; also by the fact elicited through Captain M'Clintock's interpreter—that when the Esquimaux meet with strangers who can be of no use to them, they give them food and desire them to go away, but if the men are mechanics, and useful, as many of the Franklin party were, the natives retain them, and will not let them go. He also thought that further attempts should be made to discover our missing countrymen.

Proposed Monument to Sir John Franklin.—We are informed that steps have been taken to promote the erection of a suitable monument in Solitary to the memory of the late Sir John Franklin, that being his native town. The respected vicar of the parish, Rev. W. V. Turner, in compliance with a requisition, has convened a public meeting on the subject. From the [illegible] was fishing for crabs at one of the wharves, and pulled up a common half-pint bottle. On examination it was found that there was a small crab in the bottle, which could not get out. The crab had evidently got into the bottle, and finding a good safe harbor, stayed there, but, in the meantime, had grown too large to admit of his exit from the bottle. The bottle, crab, and all can be seen at this office. The crab is alive and kicking, and is now being fed on Jenkins's best oysters."

The Crack in "Big Ben."—The presence of the crack was ascertained curiously enough, and from the very mode of its discovery the extent of the mischief was pieced beyond a doubt. Last Friday, as our readers may remember, was a wild and stormy day. The wind was rough in any place, but round the summit of the lofty clock-tower it rushed and whistled, driving the clouds of sleet through the gilded apertures of the bell-chamber till the rain trickled down in little streams from Ben and his four assistants. In the afternoon, Mr. Hart, one of the gentlemen connected with the works of the clock tower, was in the belfry when the hour struck. Looking at the moment toward Big Ben, he was at once surprised to perceive a minute row of bubbles springing from the west bell side with each stroke of the hammer. An instant's investigation was sufficient to show that these bubbles arose from the vibration of the air in the minute cracks we have already mentioned, and which the air and water had partly made. Both cracks are within about two feet of each other, and both are on the opposite side of the bell to that where the pendulous hammer falls. One is about fifteen inches long, the second nearly two feet. Both extend from the sound-bow to the lip. Neither has gone through the substance of the bell, and they are only just visible to scrutiny on the outside. Yet from the observations which have been made, and the reason there is to believe that the cracks have rather increased than diminished, may be taken as certain that both fissures will soon cross their way through the metal; so that, as we have said, the hours of Big Ben the Sea and are few indeed. The instant that this most unpleasant discovery was made, Mr. Denison last week communicated with Mr. Fuzzey, informing that gentleman of the fact, and requesting that the Board of Trade would at once investigate the matter. As a preliminary step thereto, the striking has been at once discontinued and the present state of the bell minutely examined.—*Times.*

The Pope and his Irish Friends.—[illegible] bishop of Tuam, has addressed a letter to Lord Palmerston, in which he says that the Catholics of Ireland revere the Roman Pontiff "as the successor of St. Peter, and the Vicar of Christ on earth, and will therefore show themselves ready not only to defend his spiritual authority over the entire world, but likewise to assert his temporal as well as his spiritual power throughout the range of his own dominions. They look upon that temporal power—full, entire, and uncontrolled—to be essential to the free exercise of his spiritual authority; nor shall they ever be content to see the Holy Father placed in a subordinate and dependent position that could create a suspicion that his acts for regulating the spiritual interests of the Church might be elicited or controlled by the preponderating influence of France, or Germany, or Naples, or any other secular power."

The English Mohammedan.—Hon. Mr. Stanley, son of Lord Stanley of Alderly, has arrived at Penang. He wears Turkish costume, speaks Arabic and talks entirely amongst the Mohammedans at all events, the best way to become intimately acquainted with them. He will visit Perak before proceeding on his travels to the southward. He is living in Chulia street with an Arab named Sheik Salim Bingadie and carefully avoids all intercourse with Europeans. He had visited the Rajah of Perak, and on June 20th he proceeded to Quedah, and remained there with the Rajah for a week.—*China Telegraph.*

Munificent Donation to the British Museum.—It gives us much pleasure to be able to announce that the British Museum has just received a magnificent addition to its numismatic treasures, by the gift from the Count de Salis of his well-known collection of coins. These are in fourteen cabinets, containing altogether as many as 7,000 coins, brought together with the greatest taste during many years of the Count's life, and at an expense of about £5,000. The munificent donor has at the same time offered his services gratuitously to the Museum to assist in arranging the collection, or in amalgamating it with that already in the Museum.—*Critic.*

Hindoo Subserviency.—In a statement of the business of the Police offices in Madras for 1858, Col. Boulderson reported that the only disturbance in the city was consequent on the conversion of some natives from Heathenism to Christianity. The injustice and political danger of calling Hindooism by the name of Heathenism attracted the notice of Sir Charles Trevelyan. In the order of the Government of Madras in the Report accordingly, Colonel Boulderson is thus reprimanded: "The Commissioner will be informed, for his guidance, that the employment, in public correspondence of the term *Heathenism*, as synonymous with *Hindooism*, has been proscribed." This is not a joke—the passage really occurs.—*Friend of India.*

The Prince at College.—His Royal Highness the Prince of Wales has now been at Oxford University a week, and may be considered as having fairly entered upon his career as an Undonian. His resolution seems to be to conform to all the rules of his college, and to conduct himself, in nearly all respects, like its ordinary members. He has been a regular attendant at each of the lectures as have yet taken place; and, so far, has "saved his fines," by being at chapel punctually at eight o'clock every morning. Any day the Prince may be seen walking along the streets in his cap and gown, almost unattended, or strolling in the quadrangle of Christ Church with his brother undergraduates, among whom he is very popular; and he seems equally disposed to submit to college discipline, and to bear his share in college sports. The Prince will remain at Oxford for nine months, and will probably be admitted to the honorary degree of D.C.L.

China.—Honored and lamented Mr. James, though dead, yet speaks many words of warning, encouragement, and stimulus to the churches of Christ in this land; but

the Lord has prospered them, and for the poor to their mites into the Lord's treasury, is a duty will be esteemed a privilege also by multitudes population of China, as estimated by the Chinese rities, now exceeds 500,000,000, and whether in war or peace at Pekin, the inhabitants of the ern provinces will be accessible to the missionaries. Six additional missionaries have been sent out the London Missionary Society recently. That is one to every hundred million of people! Yet appalling magnitude of the work is only to be ceived as an additional incentive to exertion—

Sevastopol.—Mr. Lockwood of Duddersfield, who returned from a visit to Sevastopol, says that no of the monuments erected by the British army at alava and Inkerman uninjured, "but that on the ans is already defaced, English names having been ten and scratched upon it."

Panizzi.—Mr. Panizzi of the British Museum has passed through Turin on his way to Parma and ena. Mr Panizzi is a native of Brescello, in Moand his fellow-countrymen proposed to elect as a deputy to the National Assembly at Modena, he refused. His object in coming to Italy was to his native place, and to thank his fellow-country-

"Fervent Imagination!" of a Roman Bishop. The Roman Bishop of Orleans thus edifies his clergy: "Who can say that Ireland would not prefer to prosper which oppresses her the sword of one of bravest soldiers, the descendant of one of her anient kings!" The Bishop is hinting at an invasion Ireland by Marshal M'Mahon.

Families of Soldiers Serving in India.—The Belle sailed from Birkenhead on the 8th inst Karrachee, with 7 married couples, 209 married men, 6 single men, 7 single women, 94 boys beof the ages of 1 and 12, 108 girls between the ages 2 male and 5 female infants, making a total 445 souls, equal to 337 statute adults, under care of surgeon superintendent John Carleton Bury, by the services of a suitable matron, and a few invalid soldiers, who will act as constables during the The passengers consisted of the wives and ren belonging to the 27th, 46th, 64th, 70th, 81st, 90th, and 98th regiments, now serving in India.

Apocryphal Text.—At a meeting of the Establish Presbytery of Perth, on Wednesday, Dr Crombie called the attention of the Presbytery to the report of Mr Fleming of St. Paul's had preached from a text in the Apocrypha. Mr. Fleming said that what he had done was done in haste, and that he had no intention of repeating it. He did not regard the apocrypha as inspired. The matter then dropped.

Jack Day's Courtship.—Last week a millionaire, Mr Scott, purchased a small pocket-book at a store in Brompton. He was served by a young lady of great personal attractions. So smitten was Mr Scott with her beauty, that, understanding she was a church of some Puseyite notoriety in the neighborhood, last Wednesday, when the pretty shopwoman stepped into a carriage, and £30,000 a year, the courtship of only one day.—*Court Circular.*

Benjamin Franklin.—We (*United Service Gazette*) have the pleasure in stating that the noble-hearted Lady Franklin has presented the steamer Fox to Captain M'Clintock, for late gallant and successful commandand a small for his meritorious services.

Thomas Carlyle.—Mr. Carlyle has had a brief sojourn in Scotland during part of the present autumn, closing with a visit to his relations at Dumfries and Dunscore. He is now off to London. Whilst here Mr Carlyle seemed in the best of health.—*Dumfries Standard.*

Gracious Dog.—A Dundee, Scotland, paper states that a railway van was going along Keptie street, a boy was in danger of being run over. Seeing this, a dog belonging to Mr W Reid, fleasher, sprang into the paving, seized the astonished and frightened boy by the clothes, and placed it in safety, to the delight of a great number of lookers-on.

Quick Credit.—When Rev. Dr Patton was in England in 1846 with several gentlemen, who used a great deal of arguments to make him give up his cold-water principles. "Now here," said one, "here, doctor, is a cold hook; surely you can't decline this?" He replied the doctor, "why, sir, I learned this when a boy. Ho, ho, ho!" The taste was a treat, and the doctor came off triumphantly.—*Boston Weekly Record.*

Macaulay.—*The Universal Review*, (British,) in a notice of the works of Dr. Macaulay and Colley Grattan on the same, says:

"Englishmen in America repeat the same thing over and over again. We are rather tired of hearing that the hotels are famous since that you can have your clothes washed by the time the steamers are the most luxurious in the world, that the ladies dress in an exaggerated style of fashion, and that persons eat in a tremendous hurry."

The Independent.

The attractive features of *The Independent* for the present year which its columns will be greatly enriched for gaining, will be special contributions from

HENRY WARD BEECHER,
JOHN G WHITTIER,
MRS HARRIET BEECHER STOWE,
REV. DR GEORGE B CHEEVER.

A Sermon from REV. HENRY WARD BEECHER every week written by the author.

Each number of *The Independent* will contain a complete history of affairs, both Foreign and Domestic, Secular and Religious, together with the latest intelligence from all Religious Denominations—such as Methodist, Baptist, Presbyterian, Congregational, Reformed Dutch, Unitarian, Universalist, Episcopalian, Roman Catholic, &c.

The financial departments is a *Commercial and Financial* Review, prepared with great care every week; an interesting Children's Reading, with a column of stories for Children; a Digest of Foreign Miscellany; the latest intelligence in Literature, Art, Science; Correspondence from all sections of the United States and from England, France Germany, Switzerland, the Holy Land India, Southern Africa, the Sandwich Islands and various parts of South America.

Price $3 a year (*in every case*) by mail;—$2 50 by carrier—always in advance.

Specimen Numbers sent gratis.

Single copies six cents.

Subscribers, New and Old, will please remit at our risk direct to the Publisher. When paying an Agent, be careful to see his receipt, which must be signed "J. H. RICHARDS, Publisher."

ADVERTISEMENTS—Twenty cents per line, each insertion, with a liberal discount on large bills.

Address PUBLISHER OF THE INDEPENDENT,
No. 5 Beekman st., New York.

SPECIAL NOTICES.

PAPERS are forwarded until an explicit order for discontinuance, and payment of all arrearages, is received, as is required by law in such cases.

Letters for money remitted will be sent when requested, and always when a *stamp* is received; otherwise attached to the paper of the first or second number of the paper thereafter.

POST OFFICE ADDRESS.—It is useless for Subscribers to give their post-office unless they give the name of their Post-office and STATE.

POSTAGE.—The annual postage on *The Independent*, sent by mail, is 26 cents.

FREE LIST.—We send no free papers except to a few Literary Seminaries.

EXCHANGES.—We will exchange for one year with any paper in the world of one dollar. With such as have a good circulation we will exchange if they will insert our advertise- ment three times, and notice the same editorially; such notice, however, must be agreed upon beforehand.

CHANGE.—To change the address of any paper, unless the *former* address is given.

CLUBS.—To Clergymen as to Laymen.

NEW BOOKS.

THIRD THOUSAND.

Catharine.

By the Author of

"JESSES AND THE LITTLE KEY."

Plain cloth, gilt antique, calf and half-calf

CONTENTS:

I.
MORE THAN CONQUEROR.

II.
THE FEAR OF DEATH ALLEVIATED.

III.
THE SEARCH FOR THE DEPARTED.

IV.
THE SILENCE OF THE DEAD.

V.
THE REDEMPTION OF THE BODY.

J. E. TILTON & CO., Publishers,
161 Washington st., Boston.

TO IMPRESS GOSPEL TRUTHS

on children's minds, supply your Sabbath-School with

Bradbury's Hymn and Tune-Book,

ORIOLA,

and have the children sing.

THE CHRISTIAN LAWYER

HAS THIS DAY BEEN ISSUED BY CARLTON & PORTER, 200 Mulberry street, New York. It is a work of 300 pp. 12mo, by the late Rev. WILLIAM GEORGE BARNES, Esq., late of Gray's Inn, London, and deserves to be generally read. A good holiday present for all our religious friends. Price $1. 573-574

JUST PUBLISHED,

Select Sermons

PREACHED IN THE

BROADWAY CHURCH,

BY

REV E H CHAPIN, D D.

This volume contains twenty of Dr. CHAPIN's best sermons, not only published and republished, but contains rare attractions for all lovers of pure, elevated morality, and genuine thrilling eloquence.

For sale by all booksellers, price $1. Sent by mail, post-paid, on receipt of price, by HENRY LYON, Publisher,
No. 97 Bleecker st., N. Y. City.

THE LEADING TWO-DOLLAR MAGAZINE.

Arthur's HOME MAGAZINE,

FOR 1860.

VOLUMES XV. AND XVI.

EDITED BY

T. S. ARTHUR and VIRGINIA F. TOWNSEND.

DEVOTED TO SOCIAL LITERATURE, ART, MORALS, HEALTH, FASHION, AND DOMESTIC HAPPINESS.

The Publishers, in offering their programme for 1860, have the pleasure to announce the completion of a series of arrangements by which The Home Magazine will be rendered valuable and attractive far beyond precedent, and placed still further than heretofore out of the reach of competition by any periodical of the same price.

ELEGANT STEEL PLATES,

Engraved expressly for this work, from carefully selected subjects,

will be given regularly. These will form a gallery of NEW AND EXQUISITE HOME PICTURES, each worth the price of the number containing it.

The Magazine for 1860 will be considerably *increased in size*, thus adding to its value by a large addition of reading and embellishment.

In the January number will be commenced a *new Story*, by T. S. ARTHUR, entitled

"AFTER THE STORM."

Miss Townsend will continue to furnish, regularly, those charming stories and exquisite picture-sketches, which have heretofore been the delight of so many reader; while

Writers of the First Talent and Reputation

will give their best efforts to the pages of *The Home Magazine*, which ever aims at the highest excellence. Besides its *carefully edited LITERARY DEPARTMENT*, a portion of the Magazine is devoted to subjects of special interest to the Home circle. It has

A HEALTH DEPARTMENT.
A MOTHER'S DEPARTMENT.
A TOILET and WORK-TABLE DEPARTMENT.
A BOY'S AND GIRL'S TREASURY.
A HOUSEKEEPER'S REPOSITORY.
A REVIEW DEPARTMENT.
Etc., Etc., Etc.

In order to meet the wants and wishes of a very large number of ladies, particular attention is paid to Toilet and Needle work matters.

Beautiful Colored Steel

FASHION PLATES

appear in every number. Also—

From Six to Eight Pages of Needle-work Patterns, Drawings of Cloaks, Mantles, Robes, Capes, Bonnets, Caps, Collars, Slippers, Headdresses, Under-sleeves, Children's Dresses, Etc., Etc., Etc.

Thus furnishing

Styles of Dress and Patterns for Embroidery in an almost endless variety, to the extent of more than a hundred pages during the year, and including several hundred different designs and figures,

From the beginning, the aim of the Publishers has been to furnish, at the *lowest possible price*, a Magazine that, by means of a choice literature, should do a good work in homes and social circles everywhere, and their success so far, is of the most gratifying character. It is seen, as well in the warmly outspoken words of approval and cheer that come to them from all directions, as in the steadily increasing circulation of the Magazine from year to year.

The price to Clubs is made so low that there is scarcely a family in the land that may not receive the regular visits of the Home Magazine.

☞ *Four persons, by joining in a Club, can procure The Home Magazine for a year at the trifling cost of $1 25 each.*

TERMS:

TWO DOLLARS A YEAR, IN ADVANCE.

TWO COPIES FOR ONE YEAR $3; FOUR COPIES FOR ONE YEAR $5.

All additional subscribers above four at the same rate, that is, $1 25 per annum. Where twelve subscribers and $15 are sent, the getter-up of the Club will be entitled to an additional copy of the Magazine for one year.

☞ Those who send smaller clubs will be entitled to the extra copy by making additions thereto until the number reaches twelve.

☞ It is not required that all the subscribers to a Club be at the same post-office.

☞ *Specimen numbers sent to all who wish to subscribe or make up Clubs.*

CLUBBING.

Home Magazine and Godey's Lady's Book, one year, $3 50.
Home Magazine and Harper's Magazine, one year, $3 50.
Home Magazine and Saturday Evening Post, $3.

☞ *The January number will be ready, as a specimen, by the 1st of December.*

Address T. S. ARTHUR & CO.,
573 323 Walnut street, Philadelphia.

CHILDREN LOVE TO SING;

Assist them to learn, and have them use

BRADBURY'S ORIOLA;

The book best adapted to interest and instruct them in the Savior's teachings.

100,000 HAVE BEEN SOLD!

Select Melodies,

COMPRISING THE BEST HYMNS AND SPIRITUAL SONGS IN COMMON USE,

An also a number of Oriental Pieces and Translations from the German.

BY REV. WM. HUNTER.

Price 40 cents.

The most popular music-books of the day are those containing selections from the above—"Joyfully, joyfully," "Eden Above," "There is a spot to me more dear," "Away from his home and the friends of his youth," "Home in heaven," (and many others just as good, but which have not yet been borrowed by other collectors,) are all compositions of Dr. Hunter, who may justly be called our modern Methodist poet. "Joyfully" and others have reached Europe and been sung there by thousands, while "A home in heaven" was used in Syria by the "self-supporting missionary," he attributing it to a working-man of England. No collection of sacred poetry is complete without a copy of the Melodies. Buy it, and as you read the words will sing themselves. For sale in New York by Carlton & Porter, 200 Mulberry street.

Copies sent by mail, postage paid, on receipt of retail price.

Published by PERKINPINE & HIGGINS,
570-573 56 North Fourth street, Philadelphia.

THE AMERICAN TRACT SOCIETY

No. 28 CORNHILL, BOSTON,

Have for sale an assortment of

STANDARD RELIGIOUS WORKS;

BOOKS FOR CHILDREN AND YOUTH;

ALSO,

ENGLISH BIBLES,

in every variety of Binding;

PICTURE CARDS, CHILDREN'S TRACTS, ETC.

The Society has already published Fifty Tracts, and are rapidly increasing their list.

THE TRACT JOURNAL,

the monthly organ of the Society, commences in January its second volume. Price, when sent in packages of forty, 12½ cents a year.

THE CHILD AT HOME,

a beautiful new monthly for children, will be issued on the 25th inst. Price, in packages of one hundred and over, 8 cents a year.

Orders and remittances for the above should be sent to

N. BROUGHTON, JR.,
Depository Agent.
HENRY HILL, Treasurer.

J. W. ALVORD, I. P. WARREN, } Secretaries. 573-577

Sunday-schools, Take Notice!

THE ANNIVERSARY SPEAKER; A COLLECtion of Dialogues, Addresses, Recitations, Infant-Class Exercises, etc etc., suitable for Celebrations, by Rev. NEWTON HASTON, pastor of Broad-street M E church, Newark, New Jersey, has now reached its *Third Edition* and is still *selling rapidly*. It is, without doubt, the best work of the kind yet out, even as it is the *latest*. Wherever introduced it has won commendation. "Anything which makes the Sabbath-school attractive to the young, and yet detracts nothing from its Christian character, deserves, and should receive, the cordial welcome of the entire Church."

Specimen copies sent, post-paid, on receipt of the retail price, which is thirty-eight cents. A *liberal discount* to Sunday-school and wholesale purchasers. For sale in New York by CARLTON & PORTER, No. 200 Mulberry street.

Address PERKINPINE & HIGGINS,
570 576 56 North Fourth street, Philadelphia.

IMPORTANT NEW FRENCH TEXT-BOOK, ESPECIALLY USEFUL FOR BEGINNERS.

MASON BROTHERS HAVE JUST PUBLISHED

EASY LESSONS IN PRONOUNCING AND SPEAKING FRENCH: Embracing with Oral Exercises a new and simple method of Teaching the Sound of the Language. By NORMAN PINNEY, A.M. 12mo, 137 pages, price 62 cents.

This work is marked by two important peculiarities: First—It is emphatically easy throughout in its complete contents. In matter and mode of presentation it is entirely simple. Complicated phrases, perplexing idioms, all forms widely differing from the English, have been carefully avoided. The book is thus filled with instruction in itself valuable and advantageous as an introduction to the more advanced parts of grammar. Second—It is novel in its method of teaching pronunciation. One sound is presented and repeated through successive exercises, then combined with others, until all are given. *It is the Ollendorff system applied to Pronunciation.* This is so done as to occasion no interruption of the regular grammatical study and instruction, the oral lessons being progressive in both these particulars.

This work of an experienced practical teacher is confidently offered to teachers and students as presenting advantages equally desirable and new. The Retail Price is 62 cents, on receipt of which a copy will be sent by mail, post-paid, to any one wishing to examine it.

ALSO,

PINNEY'S SERIES OF FRENCH TEXT BOOKS.
FIRST BOOK IN FRENCH. 62 cents.
ELEMENTARY FRENCH READER. 62 cents.
PINNEY AND BADOIS'S PRACTICAL FRENCH TEACHER. $1 00.
PROGRESSIVE FRENCH READER, WITH LEXICON. $1.

These works have an extensive sale, and are highly commended by teachers.

MASON BROTHERS, Publishers,
571-573 Nos. 5 and 7 Mercer street, New York.

TO INDUCE A GOOD ATTENDANCE,

And interest the young in building up your Sunday-school, call to your aid

ORIOLA;

Mr. Bradbury's Hymn and Tune-Book.

SAVE A DOLLAR!

PETERSON'S MAGAZINE.

SUBSCRIBE FOR 1860!

This popular Monthly Magazine has already a circulation of 100,000; but it is to be *greatly improved for* 1860. It will contain

ONE THOUSAND PAGES OF READING!
FOURTEEN SPLENDID STEEL PLATES!
TWELVE COLORED FASHIONS!
TWELVE COLORED BERLIN-WORK PATTERNS!
EIGHT HUNDRED WOOD-CUTS!
TWENTY-FOUR PAGES OF MUSIC!

All this will be given for only Two DOLLARS a year, or a dollar less than Magazines of the class of "Peterson's." Its

THRILLING TALES AND NOVELETS

Are the best published anywhere. *All the most popular writers are employed to write Originally for "Peterson."* It also publishes

FASHIONS AHEAD OF ALL OTHERS.

Each number, in addition to the Colored plate, gives Bonnets, Cloaks, and Dresses, engraved on wood. Also, a Pattern, from which a Dress, Mantilla, or Child's Dress can be cut out, without the aid of a mantua-maker.

MORALITY AND VIRTUE

Are always inculcated. It is recommended, on this account, by clergymen, and parents generally.

TRY IT FOR ONE YEAR.

☞ IT IS THE BEST LADY'S MAGAZINE IN THE WORLD. ☜

TERMS—ALWAYS IN ADVANCE:

One Copy, One Year..... $2 00
Three Copies for One Year..... 5 00
Five Copies for One Year..... 7 50
Eight Copies for One Year..... 10 00
Sixteen Copies for One Year..... 20 00

PREMIUMS FOR GETTING UP CLUBS.

Three, five, eight, or sixteen copies make a club. To every person getting up a club, the Proprietor will send a splendid LADY'S ALBUM, bound in morocco gilt, or, if preferred, two magnificent mezzotints of Niagara Falls, each 12 inches by 25, and of a size therefore, for framing—one representing the American side and the other the Canada, or Horse Shoe side. No such splendid offers were ever before made. Address, post-paid,

CHARLES J. PETERSON,
306 Chestnut street, Philadelphia.
☞ Specimens sent gratis, if written for. 573

FOURTH EDITION NOW READY

CHURCH MELODIES;

A COLLECTION OF PSALMS AND HYMNS, WITH APPROPRIATE MUSIC. FOR THE USE OF CONGREGATIONS.

BY THOMAS HASTINGS AND REV. THOMAS S. HASTINGS.

Royal 12mo, price 75 cents.

The Book contains 871 Hymns and 210 Tunes, is well printed, and strongly bound in cloth. The indices are: I. TUNES. II. FIRST LINES. III. SUBJECTS. IV. OF PSALMS. V. OF SCRIPTURES.

The Book has met the unqualified approval of all who have used it.

A liberal discount will be made when a quantity is taken. Copies sent post-paid on the receipt of the price. Published by ANSON D. F. RANDOLPH,
573-573 683 Broadway, New York.

HYMNS AND TUNES

Adapted to the capacities of children, may be best found in the

ORIOLA, by Bradbury.

TWO WORKS VALUABLE TO THE SICK OR Well.—Sent by mail, no pay expected until received, read, and approved.

Address Dr S. S. FITCH, 714 Broadway, New York.

1st. SIX LECTURES on the causes, prevention, and cure of Lung, Throat, and Skin diseases, Rheumatism, and Male and Female complaints. On the mode of Preserving Health to 100 years. 260 pages, 21 Engravings. Price 50 cents, in silver or P. O. Stamps.

2d. A work on the Cause and Cure of Diseases of the Heart, Stomach, Liver, Bowels, and Kidneys; on Apoplexy, Palsy, and Dyspepsia, why we grow old, and what causes disease. 136 pages 6 engravings. Price 36 cents. Say which book you wish, giving name, state, county, town, and post-office. 561-13teow

WINER'S GRAMMAR. COMPLETED.

Just Published—Vol. 2d of Winer's Grammar of the New Testament Diction. 8vo, cloth..... $1 75

The Work complete in 2 vols. 8vo, cloth..... 3 50

The Work complete in 1 vol 8vo. half morocco..... 3 50

"Quite indispensable in the critical study of the New Testament, and a wonderful thesaurus of Grammatical Interpretation."—*Rev M. W. Jacobus D.D.*

"Of the value of Winer's Grammar of the New Testament Idioms, there can be no doubt. *There is nothing like it.* It is, beyond all question, a *nonpareil of its kind.*"—*The late Rev. Moses Stuart, D.D.*

"It is a work of the highest authority, and of the greatest practical usefulness, and should be regarded as the necessary companion of a Lexicon on a student's table."—*Rev. Chas. Hodge, D.D.*

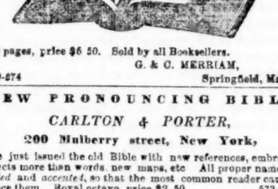
"It should be in the Library of every clergyman, and in the hands of every Theological student."—*Rev. S. W. Turner, D.D.*

"It is the *best Grammatical Key* to the New Testament. The translation seems to be carefully executed."—*Evangelical Review.*

"The present, both as to edition and translation, is a decided improvement on all that have preceded, as to arrangement of topics, divisions into sections and paragraphs, enlargement of former notes, and insertion of new ones greater copiousness not unfrequently in the text, correctness and felicity of expression, and, in short, general attractiveness."—*Rev. H. J. Ripley, D.D.*

For sale by Booksellers generally or will be sent by mail, postage paid, upon receipt of the price by the Publishers,

SMITH, ENGLISH & CO.,
572-573 No. 40 North Sixth street, Philadelphia.



1,750 pages, price $6 50. Sold by all Booksellers.
G. & C. MERRIAM,
569-574 Springfield, Mass.

NEW PRONOUNCING BIBLE

CARLTON & PORTER,

200 Mulberry street, New York,

Have just issued the old Bible with new references, embracing subjects more than words, new mans, etc. All proper names are *divided* and *accented*, so that the most common reader can pronounce them. Royal octavo, price $2 50. 573-574

BRADBURY'S ORIOLA

Contains one-third more matter than any of his former books at the same price, and is really cheaper than any book before the public. 256 pages, 16mo.

☞ "It is full of Gems."

Superintendents and all interested in Sabbath-Schools should give it an early examination. It contains some 200 tunes, one-fourth of which were never before published, and over 300 choice hymns. For sale everywhere. Sent by mail for 12 letter stamps.

IVISON & PHINNEY, Publishers,
573-575 No. 48 and 50 Walker st., N. Y.

18 CHOICE HYMNS AND TUNES FOR ONE CENT.

Just Published—at $1 per 100—

SUNDAY-SCHOOL AND ANNIVERSARY HYMNS No. 4;

OR, THE

CHILD'S SABBATH MUSIC BOOK.

CONTENTS.

Beautiful City.	The Shining Shore.
Brothers, will you meet us?	The Priceless Pearl.
Gladly, Brothers, Gladly.	Haste to the Sabbath-School.
Our Loving Redeemer.	I'm a Pilgrim & I'm a Stranger.
The Name of Jesus.	Little Child, do you Love Jesus?
Good Tidings.	When the Day with Rosy Light.
Christmas Carol.	'Tis Sweet to be with Me.
Sweetly the Sabbath Bell.	Just as I am.
Hastening Home.	Thy Praise we Sing.

G. S. SCOFIELD,
Am. S.-S. Union Depot,
572-573 No. 375 Broadway, N. Y.

INSURANCE.

SECURITY
Fire Insurance Company,
No. 31 Pine street.

CASH CAPITAL $500,000
CHEAPEST AND SAFEST INSURANCE.
DEALERS RECEIVE
75 PER CT. OF NET PROFITS.

When preferred, a Discount from the Premium will be made in lieu of participation in the Profits.

DIRECTORS:

JOSEPH WALKER,	*EDWARD WOOD,*
JOHN SALSBY,	*WM. DENNISTOUN,*
ROBERT L. CASE,	*EDMUND W. CORLIES,*
WM. H HUNSSEY,	*WM. BIRDSALL, Jr.,*
EDWARD WILLETS,	*JOSEPH LAWRENCE,*
EDWARD MERRITT,	*SAMUEL C. PAXSON,*
HENRY BARROW,	*D. CROMWELL, Jr.,*
EDWARD HAIGHT,	*GEORGE H. BEYER,*
S. T. VALENTINE,	*EDWARD CROMWELL,*
JOHN E. WILLIS,	*GEORGE B. GRINNELL,*
ROBT. L. MURRAY,	*THOS. J. OWEN,*
WM. ALLEN BUTLER,	*ANTHONY P. FRANCIA,*
L. B. WYMAN,	*SAMUEL D. BABCOCK,*
JOHN ALLEN,	*JONATHAN ODELL,*
WILLIAM F. MOTT,	*ROBERT BOWNE,*
RICH. P. BRUFF,	*THOS. W. BIRDSALL,*
JOHN W. MASON,	*WM. GRAYDON,*
ROBERT B. MINTURN, Jr.,	*E. J. DONNELL.*

JOSEPH WALKER, Pres't.
THOS. W. BIRDSALL, Vice-Pres't.
R. L. HAYDOCK, Secretary. 431-582y

Merchants' Insurance Co.,
OF HARTFORD, CT.

Capital 200,000 Dollars,
All paid up in Cash.

MARK HOWARD, President. E. THOS. LORDELL, Secretary.

DIRECTORS:

S. WOODRUFF,.....President Woodruff and Beach Iron Co.,
JAMES BOWEN,.....Of C. H. Northam & Co.,
E. ROBERTS,.....Of Keneys, Roberts & Goodwin,
GUY R. PHELPS,.....Sec'y Comm. Life Insurance Co.,
TIMOTHY DARLING,.....Contractor and Builder,
JAMES P. FOSTER,.....President of Mechanics' Savings' Bank,
SIDNEY A. WEITS,.....Of Spencer, White & Co.,
CHARLES T HILLYER,.....President Charter Oak Bank,
ELIJAH H. OWEN,.....Of Day, Owen & Co.,
HENRY BLANCHARD,.....Of H. Blanchard & Co.,
RICHARD D. HUBBARD,.....State Attorney.
E. M. MERRIMAN,.....Of J. & M. Merriman.
WILLIAM L. COLLINS,.....Of Collins, Brothers & Co.,
W. H. D. CALLENDER,.....Cashier of State Bank.

ELISHA PECK, Agent,
549-13teow No. 4 Broad street, New York.

MUSIC, PIANOS, ETC.

Raven, Bacon & Co.,
(Successors to BACON & RAVEN.)
PIANO FORTE MANUFACTURERS,

WAREROOM, No. 135 GRAND ST., NEAR BROADWAY,

Where a full assortment of instruments may be found, exclusively of our own manufacture, warranted in every respect. 562 613

DEPOT
Of the Alexandre Organ
REMOVED TO NO. 203 BROADWAY.

Alexandre Organs, (patented in the United States,) for Drawing rooms, Churches, Chapels, and Schools.

SOLE MEDAL OF HONOR AT THE UNIVERSAL EXHIBITION OF 1855.

This magnificent Instrument, which the brilliant performances of

VILANOVA,
THALBERG,
MLLE. WELLIS,

have rendered as popular in America as in Europe, has been adopted by the greatest artists and composers of both Countries—Gottschalk, Liszt, Rossini, Meyerbeer, etc., etc. Prices at the Depot:

$45, $50, $160, $188, $235, $260, $300, $320, $375, $460.

A descriptive circular sent to any address on application to

BERNARD & FABR. GUSTTES, Jr.,
No 203 Broadway,

Importers of Busson's Accordeons, Violins, Violin Strings, etc., etc. Just Published—A complete Instructor for the Alexandre Organ. 556-578

PIANO-FORTES AT BARGAINS.

HALLET, DAVIS & CO.'S, HAINES BROS.', and other Boston and New York Pianos, constituting the largest and best assortment of Pianos to be found in the city, can always be seen at my ware-rooms. Second-hand Pianos, from $30 to $175. MELODEONS, cheap. *New Pianos to let, and rent applied on purchase.* T. S. BERRY, Marble Building,
526-577Ly 459 Broadway, corner Grand street.

GOLD MEDAL GRAND AND SQUARE PIANOS. STEINWAY & SONS, Manufacturers, No. 82 Walker street, near Broadway, N. Y. Received the highest premium when and wherever they brought their Pianos in competition with the best makers of Boston, New York, Philadelphia, and Baltimore. Among the other were *Gottschalk, W. Mason, Wollenhaupt.* Every Piano warranted for three years. Prices moderate. 522-581Y

MISCELLANEOUS.

THE GREAT BENEFACTOR OF THE HOUSEHOLD!

P. P. STEWART'S

FUEL-SAVING AND COMFORT-PRODUCING

Summer and Winter Air-Tight

COOKING-STOVE,

FOR WOOD OR COAL.

Improved in 1859 with New and Extra-Large Flues.

The following is a brief summary of the peculiarities of

The Stewart Stove:

1st. DURABILITY.—It has been in use, in many instances, from 15 to 20 years.

2d. CAPACITY FOR WORK.—*All culinary operations may be carried on at the same time.* In evidence of what is will accomplish, we allude to the fact that on each of several occasions a *barrel of flour has been baked into bread with a single fire.*

3d. ECONOMY IN FUEL.—So perfect is its construction, that *its cost may be saved in fuel in from 2 to 3 years.*

4th. *It does your work expeditiously and well*, and may be regulated at pleasure to *produce any temperature required in the kitchen*, without interference with the cooking.

The Stewart Stove

Has the most perfect ventilated Oven of any Stove now manufactured.

The Stewart Stove

Supplies hot water for bathing purposes more economically than any range.

The Stewart Stove

Is furnished by all agents on a trial of three months.

The Stewart Stove

Is sold in all the principal cities and towns in the Union. Small descriptive Pamphlets sent free by mail on application to the Manufacturers,

FULLER, WARREN & CO.,
TROY, N. Y.,

And sold by J. Q. A. BUTLER, 213 WATER STREET, NEW YORK; G. W. Walker, 15 Union street, Boston; C. Mix, Chicago; S. Loehr, New Orleans; G. Ellsworth & Co., Mobile. 560-577

New Gift-Book House.

The Subscribers have commenced the sale of Books on the Gift Principle, and hope, by offering extra inducements, to receive a share of patronage. We offer the richest collection of Gifts to be found at any establishment. Also liberal inducements to Agents. Catalogues sent to any address.

WM. A. WILLIAMS & CO.,
(Park Block) No. 37 Park row, and
573 145 Nassau st., New York.

FURS! FURS!!

A large and beautiful assortment of

LADIES' FINE FURS

now offered by the undersigned, of his own manufacture, at the lowest cash prices, to which the attention of *Ladies* is invited.

F H BIGELOW,
Old Established Hat and Fur Dealer,
572-579 No. 185 Fulton Street, Brooklyn.

The Universal Cough Remedy

FOR ALL LUNG COMPLAINTS,

And the justly celebrated

TOLU ANODYNE,

THE GREAT NEURALGIC REMEDY

And adapted to all Nervous Complaints.

These valuable and reliable preparations are now being introduced through the country, based on a solemn declaration that their character as remedies shall not be compromised to the least want of confidence, and we ask all to procure and read our circulars, which may be found with all dealers. If more than we give in reliable testimonials or in price (which is within reach of all) is wanted, we confess it beyond our power to produce it. We ask all to read, and then we court the severest investigation.

J. W. HUNNEWELL & CO., 7 and 8 Commercial Wharf, sole agents for Boston.

GEO. HUNNEWELL, 145 Water st, sole agent for New York.

Under the special supervision of JOHN L. HUNNEWELL, Pharmaceutist.

BARNES & PARK and F. C. WELLS & CO., Special Agents for New York; also by the usual Wholesale and Retail Agents and Dealers in every city and town. 570-621

CABINET
FURNITURE.
Brooks's
Cabinet Warehouse,
127 FULTON STREET,
BROOKLYN.

RESIDENTS OF NEW YORK CITY, AS WELL as Brooklyn, also those from any part of the country, may be assured that in selecting their furniture from this establishment, they will be perfectly satisfied as to quality and price. Our assortment consists of Drawing-Room, Library, Dining-Room, and Chamber suites in Rosewood, Ebony, Walnut, Mahogany, and Oak, of the greatest variety of design, both modern and antique, elaborate and plain. For durability, workmanship, and finish, we can refer to those who have favored us with their patronage for the last twenty years. Owing to our facilities for importing goods direct from Paris, we are prepared to furnish

CURTAINS and CURTAIN MATERIALS

of all descriptions, including Lace, Muslin, Brocatelle, Bolaine Reps, Cotoline, etc., at the lowest prices.

Pure Hair Mattresses, Spring Under-Beds, etc. etc. Goods delivered in New York free of charge. Particular attention paid to boxing and shipping. Furniture for any part of the country.
564-589 T. BROOKS.

OLIVER B. GOLDSMITH'S ACADEMY OF

Penmanship and Book-keeping,

362 BROADWAY,

Corner Franklin street, NEW YORK.

INSTRUCTION DAY AND EVENING EXCEPTING SATURDAYS.

WRITING CLASSES.

Hours for Gentlemen, 9 A.M. and 3, 4, 7, and 8 o'clock P.M.
Ladies, 11 o'clock A.M. and 3 o'clock P.M.

TERMS: Ten Lessons $5; twenty-five Lessons $10; one quarter $15.

Private Instructions: Ten Lessons $15; twenty lessons $25.

Double-entry Book-keeping taught by Willis J. Kenville.

Hours from 10 to 12 o'clock A.M., 1 to 3 o'clock, and from 7 to 9 o'clock P.M.

TERMS: $15 for a thorough course of instruction. Arithmetic $5 to $15.

All Books and Stationery are included without charge. Terms payable at the commencement.

For sale at the Rooms: GOLDSMITH'S COPY-BOOK, GEMS OF PENMANSHIP, AND DOUBLE-ENTRY BOOK-KEEPING.

The Home Journal says:

"In every profession there is a recognized leading man—one whose pre-eminence is so decided that nobody calls it in question. Among those who teach the art of writing, Oliver B Goldsmith is just that indisputable pre-eminent person, and recognized head of his profession."

The New York Courier and Enquirer says:

"The Chirographic Art is much more important to mankind than is generally considered, and Mr. Goldsmith may very well claim to be considered at its head." 573tf

S. & J. Goulding,

IMPORTERS AND JOBBERS OF

Ribbons, Flowers,

AND MILLINERY GOODS,

MANUFACTURERS of RUCHES & BORDERS

NO. 325 BROADWAY,

S. GOULDING, } NEW YORK.
J. GOULDING. } 570-573

WITHIN THE REACH OF ALL.—THE BEST and cheapest preparations for the hair of young and old, and which are fast superseding all others, *are now prepared* by the late manufacturers of those known as Mrs. S. A. Allen's World's Hair Restorer and Hair Dressing and *justly celebrated* as MISS TAMZAN RICHARDS' IMPROVED HAIR RESTORATIVE. Large size one dollar; small size, 50 cents. And MISS TAMZAN RICHARDS' IMPROVED HAIR DRESSING. Large size 50 cents; small size, 25 cents. For Restoring Gray Hair to its Original Color, Curing Baldness, and Beautifying and Dressing the Hair of young or old

THEY NEITHER DYE NOR STAIN!

and are the favorites of the public.

Principal Wholesale and Retail Depot, No. 466 CANAL ST., (one door east of Hudson st.,) New York, where all necessary information will be cheerfully imparted. 573-575Lf

Merchant Tailoring Establishment,

No. 498 BROADWAY,

[Opposite St. Nicholas Hotel.]

William Oscar Barton

Would respectfully inform the citizens of New York and vicinity that he has taken the premises known as

NO. 498 BROADWAY,

and has opened with a large and entirely new stock of American, English, and French Piece-Goods, for the Merchant Tailoring business in all its branches

HAVING SUPERIOR FACILITIES

and the practical experience necessary to the production of

Fine Clothing,

he confidently solicits a share of the public patronage. N.B.—CASH CALL!

STRANGERS VISITING THE CITY will find it greatly to their advantage to give him a call before purchasing elsewhere; as the best workmen only are employed, and the work produced warranted to equal in quality and workmanship any to be found in the city, and at prices equally low, if not lower, than at other houses.

W. OSCAR BARTON.
S. ACKER, CUTTER. 564-576tf

Thomas Douglass,

AGENT FOR THE SALE OF

Douglass Manufacturing Co.'s

CHISELS, DRAWING KNIVES, ETC.,

WALES FRENCH'S AUGERS, BITS, HOLLOW AUGERS,

EAGLE SQUARE CO.'S SQUARES, ETC., ETC.,

Warehouse, 68 Beekman Street, N. Y. 572tf

SANDS' SARSAPARILLA,

FOR THE CURE OF ALL DISEASES

ARISING FROM

AN IMPURE STATE OF THE BLOOD.

In this purely vegetable preparation, the properties of an Antiseptic, a mild Cathartic, and a Tonic Medicine are combined. It quickly removes from the blood the impurities of unhealthy secretions, which engender and feed disease, thus striking at the root of the malady. Its acts with

Extraordinary Potency

and precision upon the fluids of the body, cleansing them from all deleterious particles, and will speedily purify the blood, equalize the circulation, improve the appetite, impart tone and vig

Editors' Book Table.

THE NEW ENGLANDER FOR NOVEMBER will command attention for the timeliness of several of its articles, as well as the ability with which their subjects are discussed. In particular, the thorough and scientific analysis of Dr. Taylor's theory of Moral Government, stated and enforced with rhetorical beauty and affectionate earnestness; the clear, discriminating, decided, and catholic presentation of the principles of Co-operation in Home Missions; the candid, genial, and philosophical review of the questions now agitating the Unitarian body under the titles of the Suspense of Faith and the Broad Church; and the sagacious and effective statement of the Moral of Harper's Ferry, give to this number of *The New Englander* a marked character for vigor and variety. The pupils and friends of Dr. Taylor will feel grateful to Prof. Martin for so effectually vindicating his system and his memory from the misapprehensions of *The American Theological Review*, and the aspersions of *The Biblical Repertory*. The article on Home Missions shall receive a special notice hereafter. Ministers and candidates for the ministry, may be profited by the admirable discussion of Extempore Preaching in the light of Robertson's experience and example.

BIBLIOTHECA SACRA.—It is enough to certify *The Bibliotheca* for October, to state that it contains the discourse delivered by Prof. Phelps, in May last, before the Convention of Congregational Ministers in Massachusetts, and an article from Prof. Shedd on the Atonement as a Satisfaction for the Ethical Nature of both God and Man. The former assuming as its basis "the Oneness of God in Revelation and in Nature," addresses itself to those lessons of practical wisdom in the investigation of revealed truth, which are corollaries from that fact. With admirable force and beauty, Professor Phelps applies the principles and spirit of scientific investigation to the interpretation of the Scriptures. We are thankful that a discourse exhibiting so wide a range of scientific knowledge, so much beauty of rhetorical culture, and such a candid and liberal philosophy of interpretation, was addressed to an audience largely composed of "Liberal Christians," at the very time when Theodore Parker's narrative of his ministry was attracting attention to the tendencies and results of the Rationalistic spirit.

Prof. Shedd's Essay is fitted to counteract those notions of God and his administration which deny atonement and retribution, and evaporate law and justice in the vagaries of a sentimental paternity. It is wholesome to one's moral nature, as well as invigorating to the intellect, to read so masterly a discussion of the great ethical principles that lie in the nature and the government of God. It seems to us, however, that to crown and clinch the argument that the ethical nature of God and man require that justice shall be satisfied where law has been transgressed, we need to go back to the ultimate fact in all moral reasoning upon this subject, that *Benevolence* required the giving of such a law, and Benevolence demands that the law shall be sustained by appropriate sanctions or their equivalent. We can still ask, *Why* is it so necessary that justice should be satisfied?—but we never think of asking, *Why* is it important that Love should triumph in all its plans and ways? That question answers itself. But so far as Prof. Shedd carries his analysis, it is clear, strong, and conclusive. The article is fertile in references to the literature of the subject.

—We have barely space to add that Dr. Breckinridge's pretentious system of theology is thoroughly dissected, and that Mr. Dwight of Clinton makes a valuable contribution upon Comparative Physiology.

WINER'S GRAMMAR OF THE NEW TESTAMENT DICTION.—We noticed this work so fully both when its republication in this country was announced, and on the appearance of the first volume, that it only remains for us to advise our readers that the second volume, completing the work, has been issued from the press of Messrs. Smith, English & Co. of Philadelphia. This volume discusses the doctrine of Particles and the Structure of Sentences. It contains three valuable indexes. The Prolegomena by the Translator treat of Accentuation, Pronunciation, Dialectology, etc., and offer some valuable cautions against Winer's doctrinal tendencies. Hereafter no student will feel that he can master New Testament Greek without Winer's Grammar.

A NEW FIRM.—Messrs. Blakeman & Mason, already so long known in the book-business, and now well established as a distinct firm, have entered into an arrangement which will at once increase their working capital and their business facilities. Mr. Elihu Phinney of Cooperstown, Mr. Elihu Phinney, Jr., of Buffalo, both well-known names, and Prof. O. M. Mitchell, of national fame in the science of astronomy, have formed a copartnership with the above house, under the style of Phinney, Blakeman & Mason. Prof. Mitchell, though an active partner, will be represented in the business by his son, and will continue to devote his time to the profession which he adorns. The new firm has taken a commodious store at 61 Walker street, and will conduct a general jobbing-business, in school-books, miscellaneous books, and stationery. *Town's* series of Readers and Spellers, heretofore issued by Phinney & Co. at Buffalo, will be published by this new house.

FROM OUR WASHINGTON CORRESPONDENT.

WASHINGTON, D. C., Saturday, Nov. 19, 1859.

STRANGE to tell, the panic about the Harper's Ferry invasion will not go down in this region, and the rustling of a leaf, the explosion of a gun, the burning of a rick of wheat, or any other petty occurrence, suffices to set the whole District, Maryland, and Virginia, into a great commotion. This capacity for cowardice in the Southern people astonishes me. That Southern slaveholders have always heretofore won their victories by threats rather than by genuine courage, we all know, but the education of the slaveholder is such as to call out his military qualities and endow him with physical courage. The man who goes always armed and on horseback, should be, according to the nature of things, a better soldier than the artisan and farm-laborer.

But notwithstanding these advantages, the slaveholders of all this region are either palsied with fear, or they are crack-brained. A few days ago stories came of barn-burning and rick-firing near Charlestown. It was no uncommon occurrence in any of the states of this Union, and in this case, without doubt, all the offensive acts were committed by two or three Virginian ruffians. But no sooner does Gov. Wise hear of it than he sends three hundred armed men, with a couple of cannon behind them, to make war upon one or two rick-burners! Washington rezounded with martial music for several hours, and our railway was instantly pressed into the service of those life-preservers of Despotism.

Candid men here, who by position and education naturally sympathize with the South in her struggle with the North for political supremacy, are ashamed of this development. They admit that *something* is making arrant cowards of all Virginia, and declare that it is a burning shame to the slaveholding states. John Brown is opening the eyes of many people in the slaveholding states to their weakness. *Something* must cause all this panic, this shameful cowardice, and it does not take an intelligent man long to discover what that something is. It is slavery—the consciousness of occupying a wicked attitude toward a race—in short, it is *conscience which makes cowards of them all.*

The leading journals of the South, and especially those of Washington, have already indicated the issue which they were to tender the people of this country next fall. It is simply Union or Disunion—the triumph of the nominee of the Charleston Convention and Union—that of the Republican Convention and Disunion. Day after day the organ of Mr. Buchanan, and in a certain sense the organ of the so-called Democratic party, is filled with diatribes against the disunionists, the traitors, the disorganizers, etc. etc., and with the same breath tries to force the disunion issue upon the people. A disunionist, says the organ of the Slave-Power, is of all knaves the worst—and disunion of all calamities is to be most dreaded. So far so good. But it goes further, and *threatens* disunion in case a Republican President is elected in 1860. This is to be the great party cry of the Democratic party next year, and already it has had an effect in some portions of the free states, so that it may as well be exposed at the outset.

How are we to have disunion if a Republican be elected to the Presidential chair? Will the Republicans sever the Union? Not at all. Who will? Why, the so-called Democracy. This is the kind of political slavery which the Slaveholding party proposes to the freemen of the North. It is for a Union so long as *it* triumphs, and no longer. So long as the North will remain a political vassal of the South all is well, but the moment the North elects a President after its own heart, the South will withdraw from the Union! The South, in short, will not allow the majority principle to be put into practice nationally, and will not abide the Constitution.

When this false issue, which the slave-power presents to the free people of the North, is understood, if there are cowards enough there to be intimidated by it, then the free states deserve to remain yet longer the subjects of the despotic slavery propagandists.

[Our correspondent adds a paragraph here in regard to the "myth" called the "letter of Edward Bates of Missouri on the slavery question," but the whole matter has ceased to be of interest.]

We are evidently drifting into another war with Mexico. The President and Cabinet were so busy over the invasion of Virginia, that they could not spare a moment for the consideration of affairs on the Texan frontier. A little effort would have at once put down Cortinas and his crew of adventurers if the Administration desired peace. But it is evidently the policy of Mr. Buchanan to allow the Mexican brigand all possible amount of tether. When he has sacked a few Texan villages—quite likely in retaliation for injuries received—then we shall suddenly perceive that our President and his Cabinet and the Democratic party at large are very wroth with Mexico, and an army of observation will be sent down to the frontier, and Congress will be informed that we have become involved in war with Mexico. This is the modern style of getting into war, and no one understands it so well as your slavery propagandist. Another slice of territory from Mexico will conquer a second peace, and we shall be amply remunerated for the loss of life and property by the prospect of three or four additional slave states in the Union. This scheme may be thwarted by a firm and decided course on the part of the Opposition in Congress. If they are determined they can force the Administration into decency, for it is at their mercy this winter.

Since my last letter, we have had a singular outburst of anti-Puritanism in Washington. Our Common Council usually authorizes the Mayor to issue a proclamation for a day of public Thanksgiving. But this year that sage body voted to dispense with the time-honored observance, and principally because it is of New England origin! The most powerful arguments were made against setting apart a day, as if the community here were in danger of being abolitionized at once. New England was represented to be the hotbed of anti-slavery, and therefore it was beneath the dignity of Washington to observe one of her "feast days." The people were taken by surprise by the action of the Common Council, and were greatly relieved when the Mayor very coolly issued his proclamation in spite of our petty legislators. So we are to have our Thanksgiving Day, in spite of John Brown and Harper's Ferry, and the terrible Abolitionists!

Gov. Wise passed through Washington yesterday for Charlestown, and various speculations are afloat respecting his purpose. Before this letter is in type the object of his visit may be known to you. It is supposed here that John Brown will be respited until the 16th of December, but nothing is certain. If Cook is to be pardoned, perhaps it will be thought best to hang Brown as the leader of the invasion, and respite the others for a few months. This will give a fitting opportunity to get Cook's sentence commuted or set aside altogether. Gov. Willard of Indiana has spent the week with Gov. Wise, and it is not improbable that the brother-in-law of a Democratic Governor will be singled out from among the rest of the insurgents for mercy.

Gov. Wise is playing a desperate game with the tragedy at Harper's Ferry. He thinks to win the Presidency through a Southern panic, and he ministers to the fears and cowardice of the people of the slaveholding states. But he is too eager, and has overplayed his part. The Democracy even is not sunk low enough to take him up with the conditions he demands. So may it be with all the enemies of Liberty! D. W. B.

REVIEW OF ITALIAN AFFAIRS.

ALL Italy, from the base of the Alps to her most southern extremity, is, politically, volcanic land, beneath the surface of which surges a sea of lava, that may burst at any moment the feeble barrier keeping it in its subterranean bed, and deluge the country with its fiery flood. The Peace of Zurich has brought no peace to Italy—the Congress of Brussels cannot save her from war. For let that august body determine the questions submitted to them as they may, still the inevitable struggle will come. The parties against whom they pronounce judgment will not acquiesce in their award; but will forthwith appeal from their decision to the arbitrament of the sword. On this point the minds of peoples and despots are alike made up, and both are preparing with equal assiduity for the deadly conflict. While awaiting the determination of the Congress, all are busy raising funds, increasing their military strength, and, lest any should anticipate the hostile designs of their enemies, establishing armies of observation on their frontiers. The Sardinian Government is about to contract a loan of 1,000,000 *francs*; contemplates the fortification of Brescia, Lonata, and Cremona, in order to secure Lombardy from Austrian treachery; and purposes to augment its regular forces to 100,000 men, who will form the *nucleus* round which, at the call of their country, more than 500,000 national guards will promptly rally.

Garibaldi has applied to the people for means to purchase 1,000,000 muskets, and every day subscriptions pour into him from his fellow-patriots—individuals and municipalities vying with each other in liberality; while the military organization of the League is gradually becoming more complete, and the army of observation which has been stationed at Rimini to watch the movements of the Papal troops is continually receiving accessions of strength from the Ducal states. Indeed, this division of the national host has grown so formidable, that the Legations need no longer dread invasion on the part of the Pope, who regards with terror the proximity of such a force to his southern dominions. His Holiness, however, has no intention of resigning his claim to the Legations, which he hopes yet to recover by foreign aid. Hence, in despite of his present alarm, he is as martially disposed as ever, and is daily raising revenue and adding to his military establishment, though deeming it prudent to stand on the defensive till that patriot corps vanish from his frontier. The new Neapolitan monarch too, who once regarded with apparent indifference the troubles of Upper Italy, has been suddenly thrown into consternation by the approach of a Central Italian force so near his realm; and has advanced a division of his army to the confines of the Pontifical States, to protect his territory should the federalists attempt to invade it. This army is to be raised to 30,000 men, and a loan of £6,000,000 is to be procured if possible, to enable the Government to meet coming emergencies. If it be true, however, that disaffection has begun to manifest itself once more in the Neapolitan kingdom—and that Palermo, the capital of Sicily, is already in a state of siege, we need not much apprehend any aid to Pio Nono from the sovereign of Naples, who will probably deem himself fortunate should he succeed in holding his own during the stormy times at hand.

Commercial and Financial.

Brooklyn Looking Up.

Owners of real estate across the East River have for several years past, until quite recently, complained of great dullness and difficulty in making sales of their property, even at low prices. Since the introduction of water, however, large amounts of real estate have changed hands at good prices. Lots on the "Hights," which have been on the market for years, at from $4,000 to $6,000 each, are now held at from $6,000 to $10,000, with no great disposition to sell even at those rates. Other property all over the city has advanced in like proportion. In South Brooklyn the change has been greater, perhaps, than in any other locality. Good marble and brown-stone front houses on full lots, which cost, including ground, from $12,000 to $15,000, have been sold within two years as low as $8,500 to $10,000. Owners of property in the neighborhood of "First place" and "Second place," have hardly been able hitherto to rent their houses for enough to pay taxes, insurance, and repairs. Scores have stood empty for months, with scarcely an "offer" for them. They are now in demand, and are being rapidly taken up. Prices are, however, yet very low. Nowhere, we affirm, in this vicinity, can more beautiful property be bought at such low prices as in South Brooklyn, at the present moment. We predict an advance of twenty-five per cent within the next twelve months, which will then be less than cost.

In the outer parts of the city well-located lots are now held at an advance of from 50 to 100 per cent above last year's prices. All along the line of the proposed parks, owners are indisposed to make sales except at full rates. When these new parks are completed and beautified with shrubbery and fountains, and open to the public, as they certainly will be at no distant day,—then Brooklyn will be in her glory, and rival almost any spot, as a place of residence, on the continent. Her ministers and churches are already, and have been for years, an extraordinary attraction. The introduction of water pure and abundant, the new and magnificent "Academy of Music," the splendid parks, etc., will "settle the question" beyond all controversy. Scarcely anything more in the way of attractions could be added. New York may boast of her Fifth avenue, while Brooklyn can proudly point you to her Clinton avenue. We may talk of Croton; she will talk of Ridgewood. We will boast of *the* great, almost national, park. She will show you a whole "fabric" of the same sort. In Musical Halls we shall be even. In good government, clean streets, shaded avenues, low taxes, exemption from rowdyism, and popular *preaching*, Brooklyn promises to be ahead. In view of these facts, we advise the great "metropolis of the nation" to be wide awake, to be vigilant and active, and at the same time would whisper in the ear of our aspiring sister across the river, not to be "weary in well doing," but work on, until your fame as a "beautiful city" shall be known and acclaimed far and wide—even to the uttermost parts of the nation.

Malicious Criticism.

The press, like other institutions representative of the community, reflects every variety of excellence and imperfection. It is an instrument as often used for bad as for good purposes, and is most commonly used from the mixed motives which actuate our common humanity. The press, therefore, must correct the press, whenever one portion seems to go willfully wrong, and endeavors to inflict injury upon persons or institutions.

A somewhat obscure journal has been lately indiscriminately attacking the insurance companies doing business in this city, and were it not for the use the publication we refer to has been put to, we should not call attention to it; but a vile slander and malicious report has been published respecting several of our best established insurance companies, such as the Continental and the venerable old Knickerbocker—both solid in character; and the numbers of the paper in which the slanders were published, were circulated by one or two other companies, favored by the editor, in all parts of the country. In one instance a republication was ordered to the extent of 600 copies for special circulation. This act of rival companies was of a worse character than that of the original slander. The two companies chiefly slandered were the Knickerbocker and the Continental. The latter company, transacting a large country business, appears to have taken the matter up, and has compelled a retraction. The name of the journal is *The Merchants' Journal*, purporting to be edited by Thomas P. Kettell, editor of *Hunt's Merchant's Magazine* and of *The New York Economist*. This journal has been writing articles under the title of "responsible and irresponsible insurance offices." Among the condemned companies, as we have already stated, appears the Continental, whose improved mode of sharing the profits with the insurers—leading as it has done, and does, to an extensive and ever-increasing business, excites the envy of other companies, especially of the weaker ones. There is an obvious source of information, for every writer seeking such, without visiting the insurance companies' offices; and that is, the Controller's report. That report contains the *sworn* returns of every company's affairs every year, which is published and printed after submitting it to the Legislature. This report reveals the substantial character of the Continental, whose management has been so grossly attacked. *The Merchants' Journal* charged the Continental management with making heavy expenses solely for the benefit of the officers. Never was any company better superintended by the active oversight of its directors. The expenses are less in proportion to the business than those of most companies. It must go hard indeed with that company which orders hundreds of copies of slanderous matter concerning its rival, in order to get a preference with insurers. Such a procedure is sure to be attended with penalties to its authors. *The Merchants' Journal* in its subsequent issues of Nov. 12th and Nov. 19th, retracted all its charges respecting the Continental Co., admitting thereby their unfounded character. The apology has been as abject as the attack was mean, malicious, and false.

The Continental Insurance Company is not one little known in this city, and its condition and character could with little trouble have been fully ascertained; therefore ignorance is no excuse for the slander. The slander was intended, apparently, to serve the purpose of the day, as seems proved by the act of one of the companies especially *praised* in the columns denouncing the Continental, in ordering a republication of 600 copies of the slander for circulation all through the country.

After this turn has been served then comes the backing down—the complete recantation. The malice is obvious. The country business of a company is more open to injury from such malicious attacks, than its city business, and as the Continental has a large and increasing connection in all the states, we deem it but fair to help the exposure of such malicious attacks, that whatever proceeds from such a quarter may have the less chance of being listened to. The Knickerbocker Company, also attacked, does a good city business, is well managed, and its stock is amongst the most valuable—126a127 per cent. The Knickerbocker is the oldest fire company in the country, and was established in 1787.

Shipping.

We are glad to observe a considerable improvement in the demand for shipping, not only for the South, but for foreign ports—to Europe, and especially to the Mediterranean. Some Boston and New York houses have been shipping flour to Gibraltar and other ports on the Mediterranean Sea; and considerable speculation exists in shipping produce to Europe. Cotton is going forward in greater quantities than has been usual in this month. The prices of wheat in Europe hardly justify the speculative shipments making, but reliance is placed on an advance in the English markets by-and-by. The harvest is now fully over. The corn crop proves abundant, and will insure a good hog crop; so that provisions will be at a moderate price during the winter. The low prices of produce prevent the bulk of it from being sent to market; and much of it is mortgaged to bankers and other capitalists. Our large importations compel us still to ship gold in heavy amounts; and the unfavorable fact remains that we export more than our mines yield us. We have already this year shipped 70 millions, and received only 35 millions specie; and still we keep shipping, while our grain is being accumulated in Western granaries. The circumstances force us to hoard grain instead of gold. What is the cause of this? The bank system of loaning stimulates over-importation by making money too cheap. Were there less facility, for instance, for loaning on grain, it would be sold at prices which would insure a foreign market, and we should keep our gold at home. There is a large demand in England for grain, which is supplied from other countries than this, because our prices are too high. Thus the system of bank loans checks the circulation of produce by its undue facilities. There is more fear of keeping too much than too little specie in vault; but the ease with which financial operations can be carried on depends on having abundance of ready cash on hand against sudden emergencies. This is as true for merchants and other trades as for banks; and even for private individuals the true system is to retain in hand the amount of cash requisite for the expenditure of the year to come—to have *always* a year's income in advance of a year's expense, and this would insure comfort and freedom from anxious care in every family. At present the rule is precariousness as to supply and demand. Expense runs ahead of income with most men, and liabilities run ahead of cash resources among institutions. The true financier anticipates his expenses and liabilities rather than his means. The bogus financier reverses this.

Fictitious Currency System.

In our late article on this subject, we ought to have said that the addition of $60,000,000 of currency to the volume existing before of $600,000,000, would add 10 per cent., or $600,000,000 of price to the labor and property of the country, not $60,000,000, as printed. This addition of $600,000,000 would be *price*, not *value*, because $1 10 would procure no more property, and satisfy no more of human wants, than $1 had done before. A local increase of currency, instead of increasing business facilities, as is generally supposed, has directly the opposite effect; it reduces them. Is it not plain that if $1 10 will buy no more of the product of labor in New York than $1 in Boston or Liverpool, customers will neglect New York and make their purchases in Boston or Liverpool! This is the law of value all the world over. Business tends to the place where the most property can be bought for the least money, or the most money for the least property. A high value to money is the true policy, for where money is cheap, extra labor, with no additional reward, must overcome the disadvantages: so much labor is wasted in consequence.

WORK is the theory of civilization in this country, and with this we overcome the annual loss of 30 to 50 millions in our currency operations; having so much less than the proper reward of so much labor, but still something left. Here idleness is a disgrace, and men keep an office, pretending to business, whether they have anything to do or not. It is not so in Europe.

With this theory of life constantly urging us to action, the elements of national prosperity are greater than the elements of national impoverishment. This is the best that can be said of our public policy. Indeed, nothing favorable can be said of our public policy, but everything of public sentiment. It is the public sentiment, that labor is necessary and respectable, which saves us from ruin in spite of the abominable state legislation, which cheapens money to the utmost degree within the limits of safety, by organizing debt into currency.

There is another oversight in our late article of which we are reminded by a friendly critic. We should not have said that any portion of the specie currency in the hands of the immigrants in the West is *hoarded*, for money hoarded is not *currency*. It is only while it is ready to be exchanged, as property on hand is ready to be sold, at the favorable opportunities that it is in the position of currency. Currency and circulating property are always offering to be exchanged, the one for the other. The veritable hoard has no more effect upon prices, and no more effect as currency, than so much gold or silver plate, or so much money that never existed. The hoard is *money*, but not *currency*.

What we need in this country is to know the meaning of *the value of money*. We need to know that increasing money cheapens money, and that the more use we give to it the greater is its value. So far as we substitute bank debt in use for it, we must sell money and not merchandise infallibly.

Money Market.

There is a fair and active demand for money, with a still superabundant supply. Call loans are ranging from 5 to 6 per cent. Prime indorsed paper, under 60 days to run, is 6 per cent.; under 90 days 6½ per cent.; and dates beyond, 6½ to 7 per cent. Single names, first class, are taken at 8 to 9 per cent.; second-class, 12 per cent.; and names less known, 18 to 24 per cent. The failure we recorded last week arose from losses made in 1857. Indorsed business paper is in great demand. Foreign exchange is steady. The exchange bankers generally ask 110 for 60 day sterling bills, but are willing to take less for large sums—109⅞@109¾ is about the proper quotation. Southern bills are in fair supply. Francs are in short supply, with a good demand. Belmont, who fixes the market price of French exchange, asks 5.13¾ per dollar.

The exports of specie from this port last week amounted to $1,366,991, of which $911,000 were shipped on Saturday in the Vanderbilt. From Boston, also, $100,000 were shipped on Wednesday in the America. The imports of Foreign Dry Goods and General Merchandise at the port of New York for the week and since Jan 1st:

	1857.	1858.	1859.
For the week.			
Dry Goods	$738,355	$811,754	$1,287,931
General Merchandise	2,231,446	1,186,341	2,720,940
Total for the week	$2,969,801	$1,998,095	$4,008,871
Previously reported	198,545,511	130,692,023	212,013,903
Since January 1st	$201,616,312	$132,630,118	$216,022,774

Philadelphia is sending specie to New York freely, so much so as to induce the banks of that city to curtail their loans. Notwithstanding the large shipments of specie, the supply of money is still too large for the limited demand in the community. There is much caution exercised in the use of their funds by capitalists.

Dry Goods.

There still remains an active business among the jobbers, and those especially who obtained the principal part of their supplies in this market, are reaping a good harvest. Low prices and large sales secure them a good profit. The retail houses are selling largely. The city trade, and that of Connecticut and this state, continue to purchase. The Philadelphia jobbers having mostly imported their goods, have not been able to compete with the New York jobbers who bought in this market, as importers, from their large importations, reduced their prices at the start. A large amount of dress French silks is being held over. Merinos are firm, and have done comparatively well. Heavy cloth goods are in moderate but steady request. Domestic fabrics are steady. There is a good export demand for our cotton goods to go to South America, the East Indies, and China. The San Francisco market has again been oversupplied, and little is being sent there. We observe a continued supply of the finer kinds of delaines, which are immediately taken up. Spring goods are coming forward, and some are being sold for the distant markets. Others are selling by sample. The importations are still in large excess of those of last year—week by week. The Western trade winds up *fair* for the season, but that of all other parts has been extremely good.

JAMES PYLE'S DIETETIC SALERATUS

The most effectual and wholesome Saleratus ever introduced.

FOR SALE by GROCERS Everywhere.

MANUFACTORY,
345 Washington St., cor. Franklin St.,
NEW YORK.

THE BUILDING NEWS—A WEEKLY JOURNAL for the Builder, Architect, and Dealer in Real Estate. Two Dollars per annum. Published by JOHN HILLYER, 120 John street, New York. 573

SHELDON & CO.'S
HOLIDAY LIST
OF
JUVENILE BOOKS.

MESSRS. SHELDON & COMPANY
Beg to present below their list of New Books and New Editions of their Popular Juvenile Works, prepared expressly for the coming Holidays.

The Florence Stories;
OR, INSTRUCTIONS AT HOME.

A NEW SERIES OF JUVENILES, by Rev. JACOB ABBOTT, author of the "Rollo Books," "Rollo's Travels," "Franconia Stories," etc.

Vol. I., FLORENCE and JOHN. Beautifully Illustrated from designs by Herrick.

One vol. 16mo, price 60 cents. (Ready Dec. 1st.)

THE ROLLO BOOKS.

By JACOB ABBOTT. 14 vols., Illustrated; 50 cents each. This is the Original Series of Rollo Books, formerly published by Phillips, Sampson & Co. No Series of Juvenile Books ever had such a popularity or extended sale. (In a few days.)

THE OAKLAND SERIES.

By GEO. B. TAYLOR of Virginia. Vol. 1st, KENNY. 1 vol. 16mo, Illustrated after designs by Lumley; price 50 cents. (Ready Dec. 1st.)

THE BRIGHTHOPE SERIES.

By PAUL CREYTON. 5 vols., Illustrated; price of each 50 cents. This Series was also formerly published by Phillips, Sampson & Co. (In a few days.)

The Old Battle Ground.

A new volume by J. T. TROWBRIDGE, (Paul Creyton,) author of "Neighbor Jackwood," "Father Brighthope," etc., etc. 1 vol. 16mo, uniform, price 50 cents. (Ready Dec. 1st.)

The Treasury of Pleasure Books
FOR YOUNG PEOPLE. Beautifully printed in Oil Colors, bound in Colored Muslin, beveled boards, gilt edges. 1 vol. 4to, price $1 50.

THE CHILD'S PLEASURE BOOK.
Printed in Oil Colors on Tinted Paper, bound in Colored Muslin. 1 vol. 8vo, price 75 cents.

THE PRETTY A. B. C.
Printed in Oil Colors, on Fine Paper, and with brilliantly illuminated cover. 1 vol. 4to, price 50 cents.

PETER PARLEY'S COTTAGE LIBRARY.
10 vols. 18mo.
Fancy Muslin, gilt back and sides, each 37½ cents.

THE LITTLE COMMODORE.
BY MAY RAMBLER,
With Eight Beautiful Illustrations. 75 cents.

THE GELDART SERIES.
By Mrs. Thomas Geldart.
FIVE CHOICE VOLUMES.
16mo, price of each.....50 cents.
The same, gilt.....65 cents.

THE SUNDAY LIBRARY.
BY DIFFERENT AMERICAN AUTHORS,
16 vols., Illustrated, price, the set, $6 75.

THE SUNNYSIDE SERIES.
By Mrs. Phelps.
4 vols. 18mo, price 50 cents each. (In a few days.)
Early orders solicited from the trade. 573

The Alexander Library,
FOR THE FAMILY AND THE SUNDAY-SCHOOL.
BOOKS WRITTEN FOR THE AM. S. S. UNION,
By the late Rev. J. W. ALEXANDER, D.D.
CONTENTS: Amelia Finley—Jane Scott—Harvest—Father's Stories—Flower Book—S.-S. Anniversary—Little Story Book—Hebrew Customs—Travels about Home—Frank Harper—Lame John—Jacob and his Son Joseph—Only Son—Charles Clifford—Carl, the Young Emigrant—Life of Absalom—Letters to a Younger Brother—The Happy World—Uncle Austin and his Nephews—The American Sunday-school and its Adjuncts.
All bound in uniform cloth gilt, and with a neat ornamented box, complete for $6 00.
For sale by G. S. SCOFIELD,
Am. S.-S. Union Depository,
No. 375 Broadway, New York.
573-574

NOW READY.
Reminiscences of Rufus Choate.
BY HON. EDWARD G. PARKER.
Crown 8vo, 522 pp., with Steel Portrait. Cloth, price $1 50.
The great fame of Mr. Choate as an advocate gives an interest to all his habits of thought, expression, and labor.

Mr. Parker, in his Introduction, says:

"At the close of the studies of college and the Dane Law-School, he (Mr. Choate) took me into his office, and from that time on I saw him almost daily till the close of his life.

"How fascinating and endearing he was to youth I need not say, and for that reason, no less than his magnetic and marvelous eloquence, I observed and studied him every day of my life for ten years. During those years, many an afternoon and far into the night, I have listened to his conversation, not less fascinated than instructed, and to deepen the impression of his thoughts and suggestions, *they were always committed to paper on returning home.*"

The New York Times says:

"He thus knew him well and appreciated him fully. Without attempting a biography, he has given us what is even more interesting, memorials of his life, records of his conversations, notes of his legal arguments, with traits of his personal character and intellectual habits in great abundance, and with evident authenticity and accuracy. * * It is an exceedingly interesting work, and will be largely read by all who have acquired, either from personal knowledge or the perusal of his speeches, any just notion of Mr. Choate's abilities and character.

* * * * * * *

"We have not space at present to pursue our notice of this book. We shall, if possible, recur to it, for it abounds in most interesting and instructive matter. Mr. Parker has performed his difficult task with excellent judgment and taste. Some of the best things in the book are his notes of Choate's conversation, which extended over an immense range of topics, and was fascinating and instructive on all."

Copies will be sent by mail, post-paid, on receipt of the advertised price. MASON BROTHERS, Publishers,
573-575 No. 5 and 7 Mercer st, New York.

OVERCOATS.

OVERCOATS.

Good black cloth Overcoats	$5 to $10
Fine black cloth Overcoats	12 to 18
Moscow beaver Overcoats	10 to 18
Esquimaux beaver Overcoats	15 to 20
Black, blue, and brown castor beaver	10 to 20
Excellent pilot Overcoats	6 to 12
Mixed beavers, petershams, meltons, and other Overcoats	4 to —

At
EVANS'S,
66 and 68
Fulton street,
Between Gold and Cliff streets. 573-574

THE UNION LIGHT!
AND SELF-GENERATING
Safety Gas-Lamp!!
PATENTED JAN. 4, 1859,
Has received, as the best practical Light, the First Premium wherever exhibited; Silver Medals from the State Fairs of New York, Connecticut, and Maine, and the American Institute, New York city. Diplomas from State Fairs of Pennsylvania, Virginia New Hampshire, and New Jersey.
A convenient and everywhere practicable
SUBSTITUTE FOR CITY GAS!
IT CHALLENGES COMPARISON IN ALL POINTS! while, in the two fundamental points—
1st. UNIVERSALITY OF ADAPTATION AND APPLICATION to all conceivable pendent, standing, or portable uses; and
2d. COMPLETENESS OF COMBUSTION—consuming and converting into light, perfectly, the strong material used,
IT DEFIES COMPETITION!
Brilliancy and Economy, Convenience, Neatness, and Safety,
All combine to recommend this light to universal favor, wherever it is known.
LAMPS, BURNERS, CHANDELIERS, ETC., ETC.;
Also,
THE UNION LIGHT OIL,
Wholesale and Retail, at
No. 248 BROADWAY, N. Y.
Local Agents wanted in all the different parts of the Union.
STATE AND COUNTY RIGHTS FOR SALE.
Post-Office Address, (stamp inclosed,) Box 2049, New York City.
W. B. BILLINGS, General Agent.
573-2teo

Imperial Court of France,
Royal Family of England.
The Eclectic Magazine
FOR JANUARY, 1860,
1. Will be Embellished with TWO Splendid Plates.
The EMPRESS EUGENIE and the EIGHT LADIES OF HER COURT. 9 Beautiful Portraits of 9 Beautiful Ladies.
2. QUEEN VICTORIA, PRINCE ALBERT, and the Children of the Royal Family. The artistic embellishments and the literary attractions of the number are intended to be matchless. Other brilliant gems of art will follow. It is intended to please the artistic eye and gratify the taste of all lovers of choice reading.
The December number is published this week. Five portraits of eminent men grace and adorn the number.
1. A fine portrait of the late much-lamented Rev. JAMES W. ALEXANDER, D.D., which his many friends will be glad to see and preserve.
2. Portraits of LUTHER, MELANCTHON, POMERANUS, and CRUCIGER. The number is rich also in its literary contents and treasures. All lovers of choice reading and beautiful art-portraits and engravings are invited to send their orders for the coming year. Each new subscriber to the work, or each person who sends a new name with the pay in advance, will be entitled to a choice of either of two beautiful premium prints, worth $2 50 each. No intelligent family, no young lady or young gentleman, should be without the gems of art and the treasures of literature to be found in THE ECLECTIC.
TERMS.
THE ECLECTIC is issued on the 1st of every month. Each number contains 144 large octavo pages, on fine paper, neatly stitched in green covers, with one or more beautiful portraits by Sartain. The twelve numbers comprise three volumes, of 600 pages each, with titles, indexes, and embellishments. Price $5. The postage is only three cents a number, prepaid at the office of delivery.
573 W. H. BIDWELL, No. 5 Beekman street, N.Y.

ELOQUENT DISCOURSES.
SHELDON & CO.,
No. 115 Nassau street, N. Y.,
PUBLISH WEDNESDAY, NOVEMBER 23d,
SERMONS,
BY RICHARD FULLER, D.D.,
OF BALTIMORE.
1 Volume 12mo, price One Dollar.
Sent by mail on receipt of the price. 573

WILKIE COLLINS'S
NEW TALE,
"The Lady in White."
ILLUSTRATED BY JOHN MCLENAN.
Just commenced in
Harper's Weekly.
FIVE CENTS A NUMBER. $2 50 A YEAR.
It is believed that Mr. COLLINS stakes his reputation on this story.
The Publishers congratulate their readers on the simultaneous appearance of serials by CHARLES DICKENS, GEORGE W. CURTIS, and WILKIE COLLINS in the pages of *Harper's Weekly*. No periodical contains such an assemblage. Readers may henceforth, upon finding in the columns of *Harper's Weekly* the best serial tales that may be written by British and American writers. For Five Cents weekly they will there obtain the cream of contemporaneous literature of fiction.
In addition, *Harper's Weekly* will continue, as heretofore, to present a full summary of the news of the day, with such illustrations as occasion may seem to require. While the Publishers continue to eschew these topics which are unsuited for the family circle, they will illustrate every event which affords a proper scope for the designer's pencil.
The large circulation of *The Weekly*, DOUBLE THAT OF ANY OTHER ILLUSTRATED NEWSPAPER PUBLISHED IN THIS COUNTRY, encourages them to persevere in the path they have pursued. The readers of *Harper's Weekly* may confidently expect to obtain in that paper the best matter and the best illustrations that can be procured in this country and abroad.
TERMS:
One Copy for Twenty Weeks.....$1 00
One Copy for One Year.....2 00
One Copy for Two Years.....4 00
Five Copies for One Year.....9 00
Twelve Copies for One Year.....20 00
Twenty-five Copies for One Year.....40 00
An extra copy will be allowed for every Club of TWENTY-FIVE SUBSCRIBERS. 573

MODERN SCHOOL FOR THE DRUM.—Containing Full Instructions and a choice collection of Music for Fife and Drum. By O. W. KRAUS and S. A. BURDETT. Price 56 cents.
Published by OLIVER DITSON & CO., Boston. 573

New Publications
ISSUED BY
D. APPLETON & CO.,
No. 346 and 348 BROADWAY.
Any of these books may be sent by mail, free of postage, to any part of the United States, on the receipt of the money.
MARTHA'S HOOKS AND EYES. 18mo, 28 cents.
NEW NIGHT CAPS; TOLD TO CHARLEY. Square 16mo, 50 cents.
REYNARD THE FOX; A New English Version. Illustrated with Elegant Designs. By KAULBACH. 1 vol. 8vo, cloth, $1 50; Morocco, $3.
MARY STAUNTON; OR, THE PUPILS OF MARVEL HALL. By the author of "Portraits of My Married Friends." 1 vol. 12mo, $1.
BAWLINSON'S HERODOTUS. Vols. 1 and 2. $2 50 each.
LOSS AND GAIN; OR, MARGARET'S HOME. By ALICE B. HAVEN. 12mo, 75 cents.
BREAKFAST, DINNER, AND TEA. $1 50.
LEAVES FROM AN ACTOR'S NOTE-BOOK. By GEO. VANDENHOFF. 12mo, $1.
PARTIES AND THEIR PRINCIPLES. 12mo, $1.
"THE PHYSIOLOGY OF COMMON LIFE. By GEO. H. LEWES. Vol. 1. $1.
HISTORY OF FRANCE FROM THE EARLIEST TIMES TO 1848. By Rev. JAMES WHITE. 1 vol. 8vo, $2.
ANTISELL ON THE MANUFACTURE OF COAL-OILS. 1 vol. 8vo, $1 75.
FIJI AND THE FIJIANS. By THOS. WILLIAMS and JAMES CALVERT. 1